

Questioning
and
Allegorising
on
Things
at
Hand

LD

2021

QUO VADIS
19



QUO VADIS 19

Questioning & Allegorising on
Things at Hand during the
Lockdown Year of
2021

by

Richard Mc Sweeney | Risteárd Mac Suibhne
A self-originator Planet Earth philosopher of the Natural kind

QUO VADIS 19

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Cover pareidolia: Filtered photograph taken by the author of a cloudscape from
northwest county Waterford, Ireland (52:5:39 N. 8:0:21 W.)
10:41 am Saturday 23rd April 2022

Genre

“Philosophical fiction: fictional literature that enjoys carefreely philosophising
on anything it so wishes; on anything it so wishes without letting itself
be bound by any philosophical system, logic or method.” *RM&S*

Format

Versified with numbered punctuation.

Also by this author

The Visions of the Shepherd

Rich Voy Beinecke’s Dream | Solaris Hibernia

The I be The Me | As Children Of Ireland | Abiding In Bobbio | Visitant Eve

Bradawn Yeats | A Green Desert Father | Bridging Al-Serenities | Unto Lineage Royal

Innkeeper’s Fire (*Vols. 1 & 2*) | Hearing in the Write | Generations Reaching

A Jesus of Nazareth | Myriam of Lebanon

Quo Vadis?

Where it is you are going; it is from where
you are coming to Planet Earth?

Questioning and Allegorising on
Things at Hand during the
Lockdown Year of 2021

CONTENTS

Disappearance & Reappearance	1
Verse 1 _____~::~~::~~::~_____	3
Verse 2 _____~::~~::~~::~_____	7
Verse 3 _____~::~~::~~::~_____	15
Verse 4 _____~::~~::~~::~_____	21
Verse 5 _____~::~~::~~::~_____	25
Verse 6 _____~::~~::~~::~_____	31
Verse 7 _____~::~~::~~::~_____	37
Verse 8 _____~::~~::~~::~_____	43
Verse 9 _____~::~~::~~::~_____	53
Verse 10 _____~::~~::~~::~_____	59
Verse 11 _____~::~~::~~::~_____	67
Verse 12 _____~::~~::~~::~_____	75
Verse 13 _____~::~~::~~::~_____	83
Verse 14 _____~::~~::~~::~_____	89
Verse 15 _____~::~~::~~::~_____	99
Verse 16 _____~::~~::~~::~_____	107
Verse 17 _____~::~~::~~::~_____	117
Verse 18 _____~::~~::~~::~_____	133
Verse 19 _____~::~~::~~::~_____	145
Verse 20 _____~::~~::~~::~_____	155
Verse 21 _____~::~~::~~::~_____	171
Verse 22 _____~::~~::~~::~_____	179
Verse 23 _____~::~~::~~::~_____	189
Verse 24 _____~::~~::~~::~_____	201
Verse 25 _____~::~~::~~::~_____	209
Verse 26 _____~::~~::~~::~_____	225
Verse 27 _____~::~~::~~::~_____	247
Verse 28 _____~::~~::~~::~_____	267
Verse 29 _____~::~~::~~::~_____	291
Verse 30 _____~::~~::~~::~_____	303
Verse 31 _____~::~~::~~::~_____	317
Verse 32 _____~::~~::~~::~_____	339

Appendices: Letters, UAP Report,

Galileo Project, JWST __ i

Author biography __ xliii

Oeuvre to date __ xlv

Presenting
a modest down to earth
Philosophical point of departure
for boundless
Allegorical Interpretation
of the
Self-evident Global Reality
of
Unexplained Sightings in the Skies,
in the
Waters and on the Land
and by inference
Mysterious Entities
of
unknown origins,
whereabouts,
capabilities, inabilities,
motivations and intentions.

Disappearance & Reappearance

Like the disappearance and reappearance down through the centuries of the wondrous isle of Brasil: Uí Breasail off the west coast of Ireland, there is said too to dwell on the island of Éire a certain recluse who has an extraordinary ability to interpret both the Taoist and Confucian classics, namely {The} Tao Te Ching 道德經 and {The} Chuang-Tzu 莊子 of Taoism 道家 and {The} Four Books and Five Classics of Confucianism 四書五經.

I thought surely he must perhaps at least be say a profound Chinese, Korean or Japanese scholar who had retired here to Ireland. I was wrong; totally wrong I was for he is as Irish an Irishman as I am myself, in that he likewise is a descendant of one of the oldest Irish Families on the island, namely the Ó hÉriulaighthe.

I had heard of such a person but I thought it was only a myth; a local legend or someone out of the stories of the *seanchaithe*: the traditional Irish storytellers.

And so for many years I searched up and down the island for him but I could never find him.

From some I would hear stories of such and such a person dwelling in such and such a place but all turned out to be nothing.

Then, of a bright May morning, I was strolling along a blossoming southerly facing apple orchard hillside when I quite serendipitously happened upon a very old stone house that for all intents and purposes gave the impression of being a hermitage of some kind.

Now, it was not like the beehive dwellings of the ancient Christian monks; no it was more like a place in which a recluse might dwell.

I decided to approach and make some inquires.

I slowly ascended and gently called out:

“Anybody home?”

A mellifluous voice from within replied,

“I am.”

A man; a seemingly ageless man immersed and he having the grandest of welcoming smiles you could ever ask to meet.

He invited me to come sit beneath a tree; a very ancient yet still blossoming apple tree.

There we enjoyed chatting about so many things.

And I asked him if he wouldn't mind sharing with me some interpretations of his of the more often than not cryptic Taoist classic [The] *Chuang Tzu* 莊子 for I have a great interest in that work; having studied it in the original for many years.

And sure wasn't he more than obliging to do so; telling me he considers the text to be a wondrously inspirational landscape through which he leisurely journeys and sojourns.

It is noteworthy that some of his interpretations are seemingly contradictory and even at times directly antithetical to those of [The] *Chuang-Tzu*; they being very much of his own philosophical fashioning which in turn makes them endlessly fascinating.

So welcome now to the talks; the thought-provoking phraseologies couched in original soliloquies, dialogues, asides and neologisms: to the wonderful conversations of Intinn Mhór of Apple Orchard Hillside – a 21st century sociable recluse of the island of Ireland: isle of Éire sharing his reflections on the mind: his own mind and on the far be wide.

Mellifluous Voice

Verse 1

Completed
4:00 pm, Friday, 5th March 2021

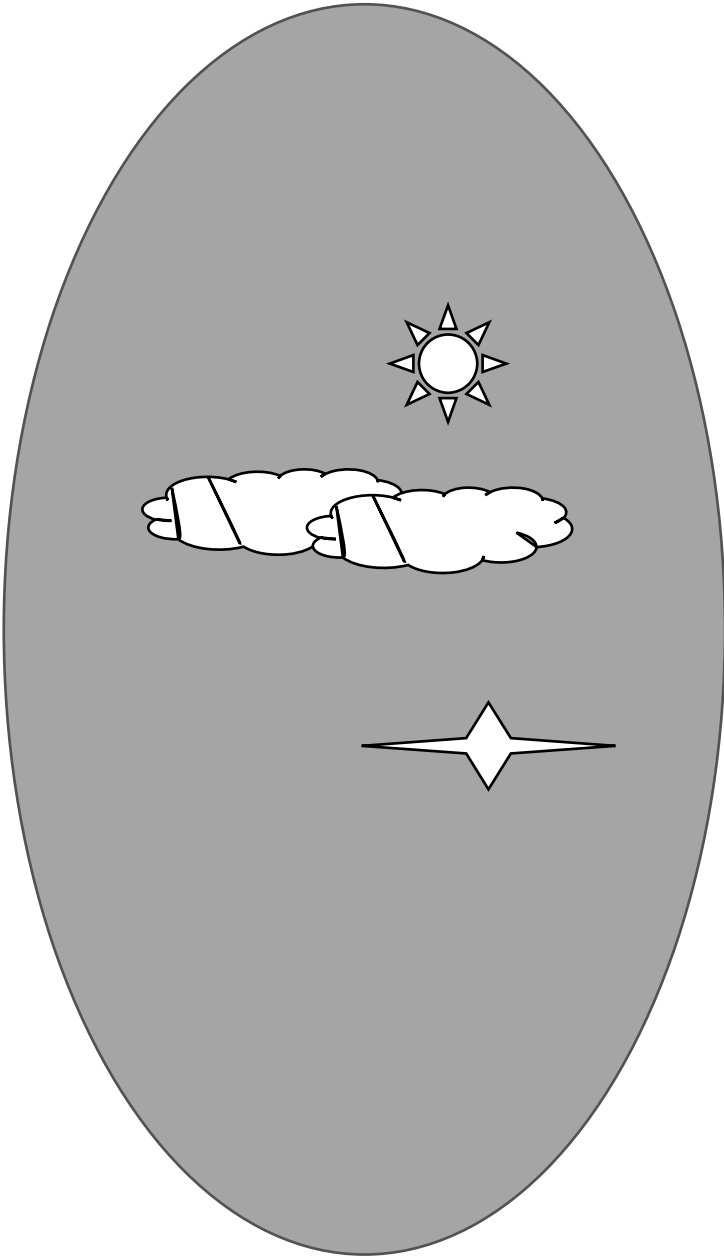


Illustration 1. RMcS © 2022

In the northern regions of my mind,
a great idea was spontaneously
given to appear.

[2] It was so great that it would be
very hard for me to say how great
it was, other than that it was
humongous.

[3] Now, as all ideas change either into
no idea at all or into another idea,
this humongous idea too
transformed into an equally
humongous idea.

[4] Of course, it could just as well have
changed into a very small idea.

[5] This new idea, wherever it came from;
of course it came from my mind:
this humongous idea, decided it
wanted to go on a journey for
itself to the southern regions
of my mind.

[6] And, so it did.

[7] My mind being such a vast place as it
is, it took this great idea some time
to reach the southern regions even
though it was travelling faster than
the speed of light.

[8] In other words, not alone do ideas like
to change and transform themselves

into other ideas but they also like to
move about my mind; be it about
its landscape, its waterscape or
its spacescape.

[9] Most ideas take their time moving about
my mind but there are times too when
some of them, for seemingly no
apparent reason at all, quite
instantaneously disappear from
their present location only to quite
instantaneously again reappear in
another far far removed region
of my mind; in that they bypass
the regular way of journeying
for themselves altogether.

*Oh, my mind truly I know to be a wondrous place;
its ideas and their ways immensely fascinating.*

Mellifluous Voice

Verse 2

Completed
10:52 am, Monday, 8th March 2021

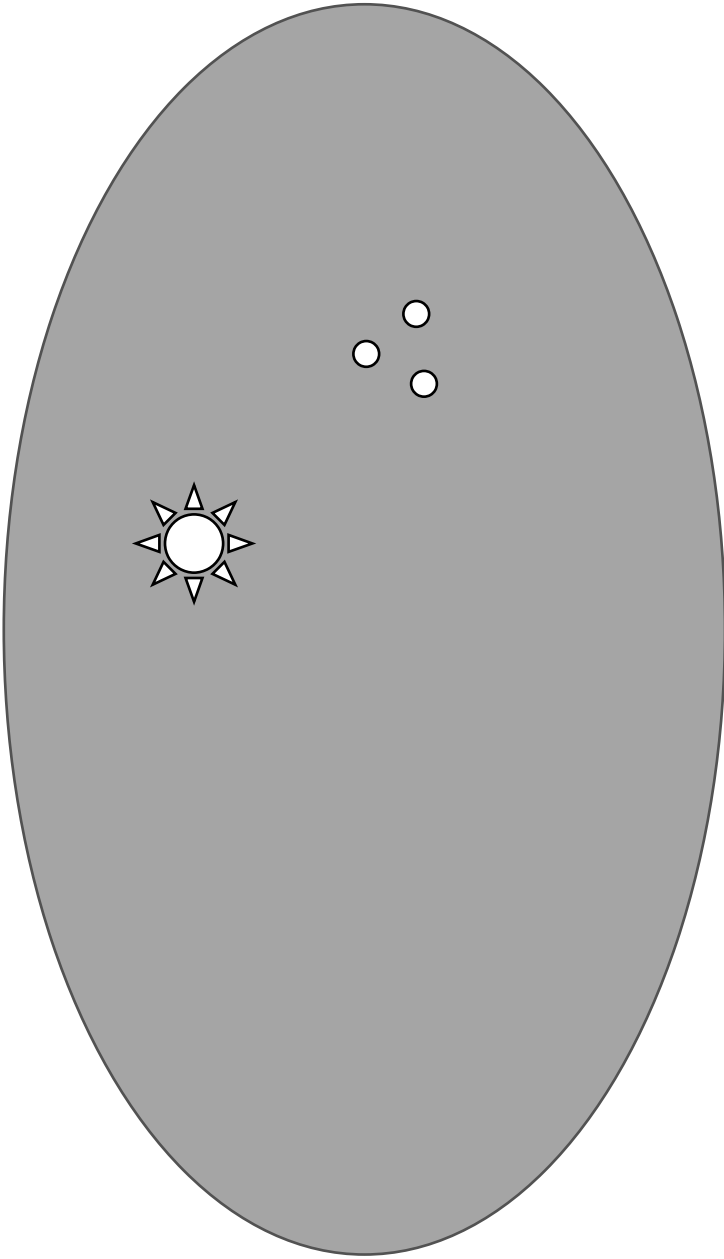


Illustration 2. RMcS © 2022

If my ideas aren't strong enough
they won't be able to carry
big thoughts.

[2] **T**hat is for sure.

[3] **S**mall ideas are well able to carry
the small thoughts but only the
great ideas are able to carry
the great thoughts.

[4] **I**f a small idea was expected to
carry a great thought it would
fail; likewise a great idea a
small thought.

[5] **T**his however has never stopped
some of my ideas from at least
having a go at carrying that
which they are both unable
to and not meant to carry.

[6] **O**f the two, the small ideas trying to
carry great thoughts tend to give my
mind the most discomfort.

[7] **F**ortunately, on the other hand it
doesn't happen so often that some
of my great ideas have an interest
in carrying small thoughts.

[8] **I**n order for my mind to be able
to support the myriads of ideas
and thoughts it needs to be
beyond vast for ideas and

thoughts are of so many
sizes and shapes; many
being humongous and
move about like mighty
galaxies even clusters of
mighty galaxies while others
are of various sizes and shapes
and move about like stars,
planets and even specks of dust.

[9] **I** have no idea how vast my mind
is but surely it must be vast indeed
for whenever I gaze into the long
lengths of its distances, I see
endless upon endless of galactic
ideas floating about and carrying
the mightiest of thoughts.

[10] **A**nd the same thing happens
whenever I gaze into the long
lengths of its very near distances
for therein too do I see endless
upon endless of nanoscopic ideas
floating about and carrying the
tiniest ever of thoughts.

[11] **M**y ideas are fun loving things in that
there is not one of them that hasn't
a character unique unto itself.

[12] **I** have never come across two ideas
that are exactly the same.

[13] **T**hat is what makes them so

very interesting.

[14] **T**here are times though when some of them, especially the smaller ones will delight in grumbling a little among themselves about the sizes of greater ideas.

[15] **T**heir regular fun grumble would be that the big ideas; the great ideas are so very big: so great in size and that they themselves are so very small and almost insignificant in comparison.

[16] **B**ut when they have fully enjoyed playing out such fun they realise there is no difference whatsoever when it comes to the uniqueness of each and every idea, be they small or great for there is greatness in smallness; smallness in greatness and that it is only a matter of choice to remain small or great.

[17] **I**t always amazes me how my ideas come into existence, namely as small or as great.

[18] **T**here are very few ideas that having come into existence as small will gradually become big ideas or having come into existence as

big will gradually become
small ideas.

[19] **T**here is nothing set when it comes
to the sizes of my ideas for it is my
mind's prerogative to form and
transform them at will.

[20] **S**hould an idea like to move from its
present place of dwelling within
my mind; to travel a little ways
about my mind, to say its nearby
planets, then it would as were
only need to make a little effort.

[21] **S**hould it however, like to move
from its present place of dwelling;
to travel further afield about my
mind, to say about the outermost
reaches of its nearest galaxy,
then it would need to make
a lot more effort.

[22] **A**nd still again, should it like to move
from its present place of dwelling;
to travel say about and beyond its
nearest clusters of galaxies, then
it would most certainly need to
make a greater effort.

[23] **A**ccording to the distances ideas wish
to move; to travel about my mind,
accordingly the effort required
of them.

- [24] Yet, having said that, there are ideas too that need as it were to make no effort whatsoever, should they like to move or travel to the nearest or further regions of my mind for to them there is no near or no far.
- [25] A small idea will always remain small for as long as it desires to be so.
- [26] On the other hand, there is nothing preventing it from becoming a big idea should it ever wish to; it being very much up to itself what it wants to do with itself.
- [27] The same would be true in that a big idea will always remain big for as long as it desires to be so.
- [28] On the other hand, there is nothing preventing it from becoming a small idea should it ever wish to; it being very much up to itself what it wants to do with itself.
- [29] The duration of existence for a small idea is valid and suitable for itself alone.
- [30] The same would be true for a big idea.
- [31] My small ideas are not concerned that they can't reach the great durations of my bigger ideas

no more than are my bigger
ideas concerned that they
can't be of the durations
of my smaller ideas.

[32] All of my ideas, whether they are big
or small are quite content with being
themselves; happy with their own
duration of existence.

[33] All of them are well aware of the
wonders that change can bring
about in them; in that what
they desire to be today may
not be what they will desire
to be tomorrow and tomorrow
what they will desire to be
in seasons hence.

[34] Contentment is the most
characteristic state of all
my ideas.

*Oh, my mind truly I know to be a wondrous place;
its ideas and their ways immensely fascinating.*

Mellifluous Voice

Verse 3

Completed
7:14 am, Tuesday, 9th March 2021

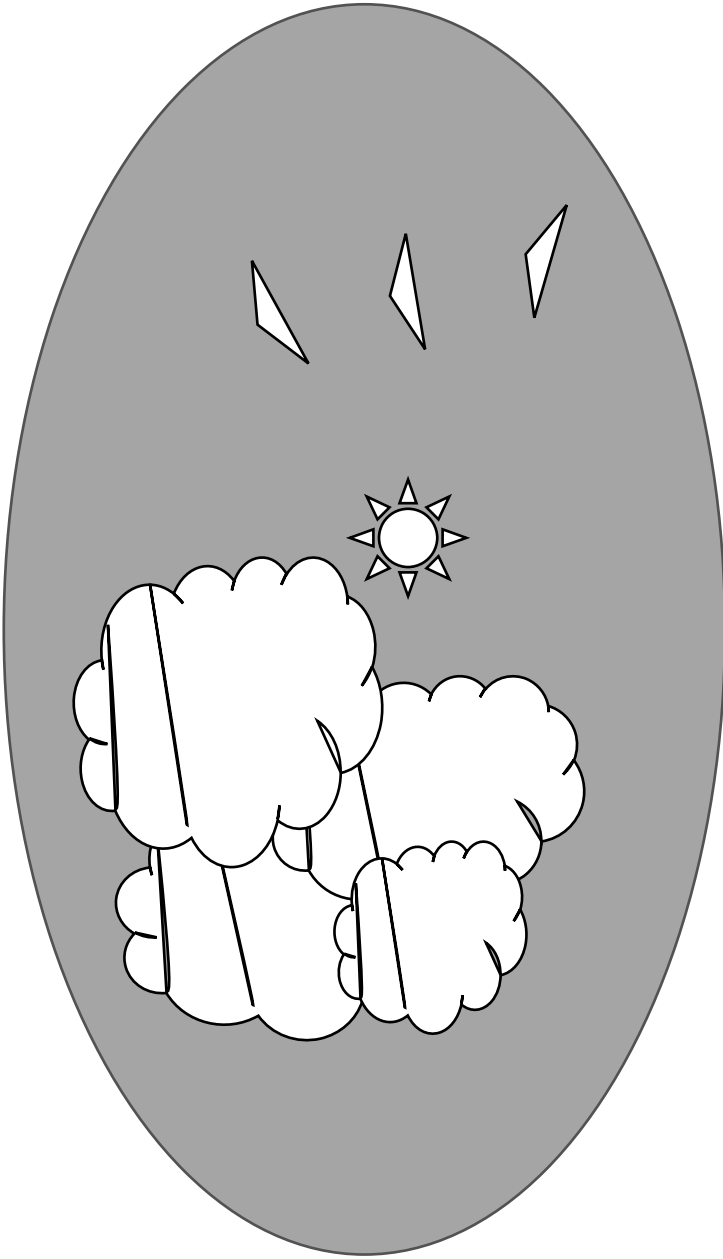


Illustration 3. RMcS © 2022

There is not a single one of my ideas
that isn't fully endowed with
knowledge sufficient unto itself.

[2] From the moment it appears into
visibility to the moment it disappears
into invisibility it wants for nothing.

[3] The knowledge of this idea is
abundant for all of its needs
while the knowledge of that
idea for all of its needs.

[4] It has no need to be wanting or
striving to be at least as
knowledgeable if not more
knowledgeable than any other
idea for it knows itself to be of
all the knowledge it needs to
be completely itself.

[5] And this is true of the smallest of
ideas as it is the largest for the
largest too has no need to be
wanting or striving to be at
the level of knowledge if not
even less knowledgeable than
any of the smallest of ideas
for it too knows itself to be
of all the knowledge it needs
to be completely itself.

[6] Sufficient it is for all of my ideas
to culture and grow themselves;

to culture and grow their
knowledge to the fullness
of their own natural
capacities.

[7] Thus, it is in being themselves
in their togetherness that they
provide my mind with its
abundance of ever
enriching knowledge.

[8] The knowledge of my mind rests
upon and depends upon the
foundation that is its ideas:
a foundation that is healthy,
firm and mighty.

[9] My ideas have no need either to
be praising one another or
condemning one another for
to be doing so or not doing so
would have no effect on them.

[10] When they need to do anything
willingly do it they do; when
they don't willingly they don't.

[11] Without praising or condemning
one another they do all things
exceedingly well.

[12] And when on occasion high winds
blow in from the seas or down
from the hills of my mind;

sandstorms up from its deserts
or torrential rains pouring all
along its shores and into its
forests; avalanches of snows or
sweltering heat descending all
about, they may be ruffled by
them but are not put out in
the least for they know them
to be but selves of themselves,
namely ideas just like themselves
albeit in different forms.

[13] **T**here is nothing in my mind that
comes into existence that isn't an
idea and no idea that doesn't
recognize another as an idea.

[14] **I**t is this acknowledgement and
acceptance of each other as
being all of the same sameness
and same difference in change
that allows them all to get on
so well with each other in
their ever interdependency
upon each other.

[15] **W**hat need then would they have to be
praising or condemning one another
for in all change alone do they put
their trust.

[16] **S**ome of my ideas ride upon the winds
of my mind; others upon its waters

flow; others again stroll in its hills
and recline in its valleys.

[17] **T**he valleys, hills, waters and winds are
themselves too ideas and it is theirs
to willingly uphold non valley,
non hill, non water and
non wind ideas.

[18] **A**ll ideas are interdependent in their
individuality; depending on one
another being their natural
way come night come day.

[19] **M**y ideas dwell in the seasons of
my mind; in the seasons of my
mind in stillness do they move,
in movement remaining still
without attaching themselves
to beginningless ends and
endless beginnings.

[20] **A**ll ideas are true to themselves:
to themselves a truth; all are
metaphysically physical: to
themselves an essence;
all are pedagogical: to
themselves learners
and dispensers of
learning be.

*Oh, my mind truly I know to be a wondrous place;
its ideas and their ways immensely fascinating.*

Mellifluous Voice

Verse 4

Completed
7:14 am, Friday, 12th March 2021

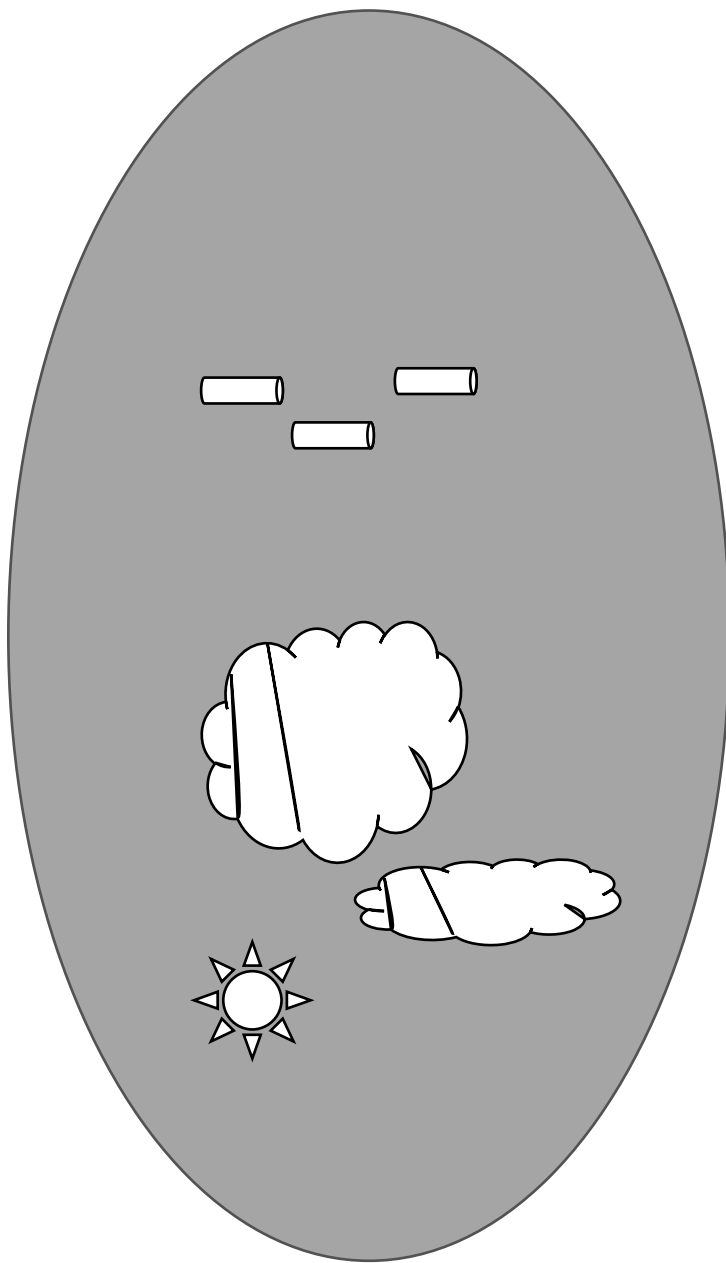


Illustration 4. RMcS © 2022

There are numerous suns, planets and
their moon satellites in my mind:
numerous sun, planet and their
moon satellite ideas.

[2] Way too many are they to even attempt
to count them or even to put forth a
very generous rough estimate or
approximation.

[3] When it comes to the sun ideas they
are the great providers of mighty
light; light ideas.

[4] Many planet ideas orbit these light
ideas; many moon satellite ideas
these planets.

[5] The sun light ideas enjoy being the
light givers; the planet and the
satellite ideas the welcoming
receivers of their light.

[6] There would never be an instance
where a satellite or a planet idea
would feel the need to take
the roll of a sun idea.

[7] A satellite enjoys being a satellite;
a planet a planet and a sun a sun.

[8] There are in my mind birds of
wondrous varieties, of all
colours, shapes and sizes:
so many bird ideas as there

are many so many of all
different kinds of
animal ideas.

[9] **T**hey abundantly populate its skies,
its lands and its waters.

[10] **E**ach one only alights on a single
branch idea at a time; each one
only fills its stomach with the
amount of water idea or
food idea it needs.

[11] **L**ike all the animal ideas, they have
no need to be over filling themselves;
wanting for more than is necessary
to sustain themselves.

[12] **N**o need do they have should they store
for storing more than they will
require; no need have they to
be excessive in how much
they will store up for
wintery days and nights.

[13] **C**omfortable they are with having
enough; enough being always enough.

*Oh, my mind truly I know to be a wondrous place;
its ideas and their ways immensely fascinating.*

Mellifluous Voice

Verse 5

Completed
7:20 am, Saturday, 13th March 2021

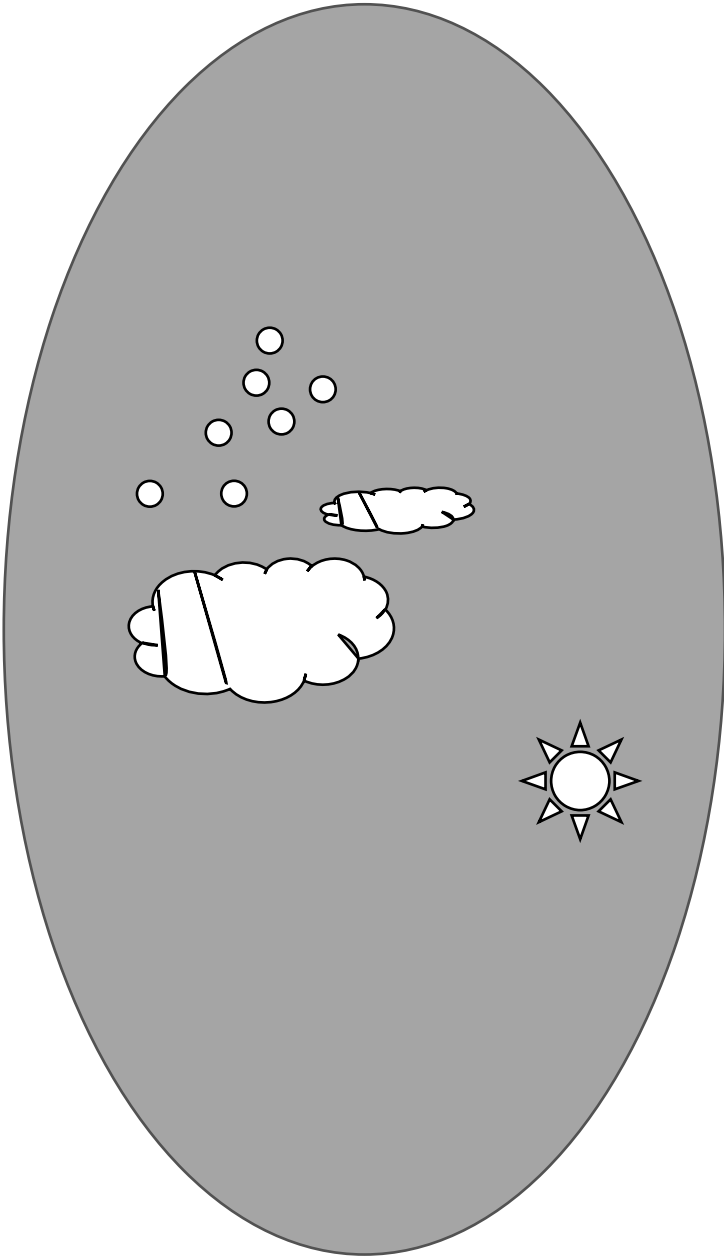


Illustration 5. RMcS © 2022

When it comes to talking about my
mind: describing its vastness
and its ideas, I am oft almost
completely lost for words
for much of my wording tends
to be in the form of I have
no idea of what it is I am
saying, other than that in
the context unto myself
it all makes perfect sense.

[2] If I didn't know any better my words
feel as if they are not of human
speaking at all; not of my words,
yet I do know them to be human
words; I do know them after all
to be words of my own.

[3] You might then ask for an example
or two of what I mean and you
would be right too to do so for
explanations without some
further explaining would not
come very near to the point.

[4] Do these my words sound as if
they are making any sense; even
making the sense of no sense?

[5] Only in the context of my speaking
will they fold themselves so as to
themselves unto themselves to
unfold.

[6] There are ideas in my mind that
have the appearance of say a
human, yet they are other
than human; other than
human are they but in
saying that I would be
talking of them as being
the most human of my
human ideas.

[7] These are the ideas that carry
thoughts that are beyond the
ordinary beauty of my many
thoughts in that they are so
exquisite that my words
can't easily reach to
describing them and
talking about their ways.

[8] These ideas flow come and go about
their movements in the near and
far beyond galaxies of my mind.

[9] And while there is not a single idea
in my mind that isn't a carrier; that
isn't the bearer of a thought and
doesn't in some way and to
some degree bring my mind
into its own; these exceptional
ideas of which I just spoke of
bring my mind into its own in
a way that is beyond wondrous.

- [10] **T**hey are its mighty mood makers;
their sustenance being the
movements of all of its ideas;
the carriers of all of its thoughts.
- [11] **N**othing within my mind disturbs
them in their greatness.
- [12] **B**ut if there is anything at all that would
and does on occasion go towards
disturbing them it would most
definitely have had to come
from the without of my
mind, namely the world
in the out of me.
- [13] **M**y ideas live in harmony with each
other; in harmony with one another
in the lyrical world that is my mind.
- [14] **A**ll of my ideas be they great or small;
small or great may be described as
being of many colour variations,
tones, shades, tints and hues.
- [15] **A**nd all of them can as it were see and
recognise one another by a variety of
means; one of them being through
the medium of colour.
- [16] **I**deas may be spoken of as being not
alone the carriers of my thoughts
but thoughts that are everywhere
brimming over with goodness.

[17] From the tiniest to the greatest of
thoughts is goodness brimming
over and filling my mind
bountifully with its
fragrances.

[18] No danger whatsoever though is there
ever of my mind being full to capacity
with goodness for the more the
goodness the greater my mind
moves out and in; moves up
and down and all about; there
being no limit, no restriction
in any direction in which it
cannot fully accommodate
the goodness.

*Oh, my mind truly I know to be a wondrous place;
its ideas and their ways immensely fascinating.*

Mellifluous Voice

Verse 6

Completed
7:12 am, Monday, 22nd March 2021

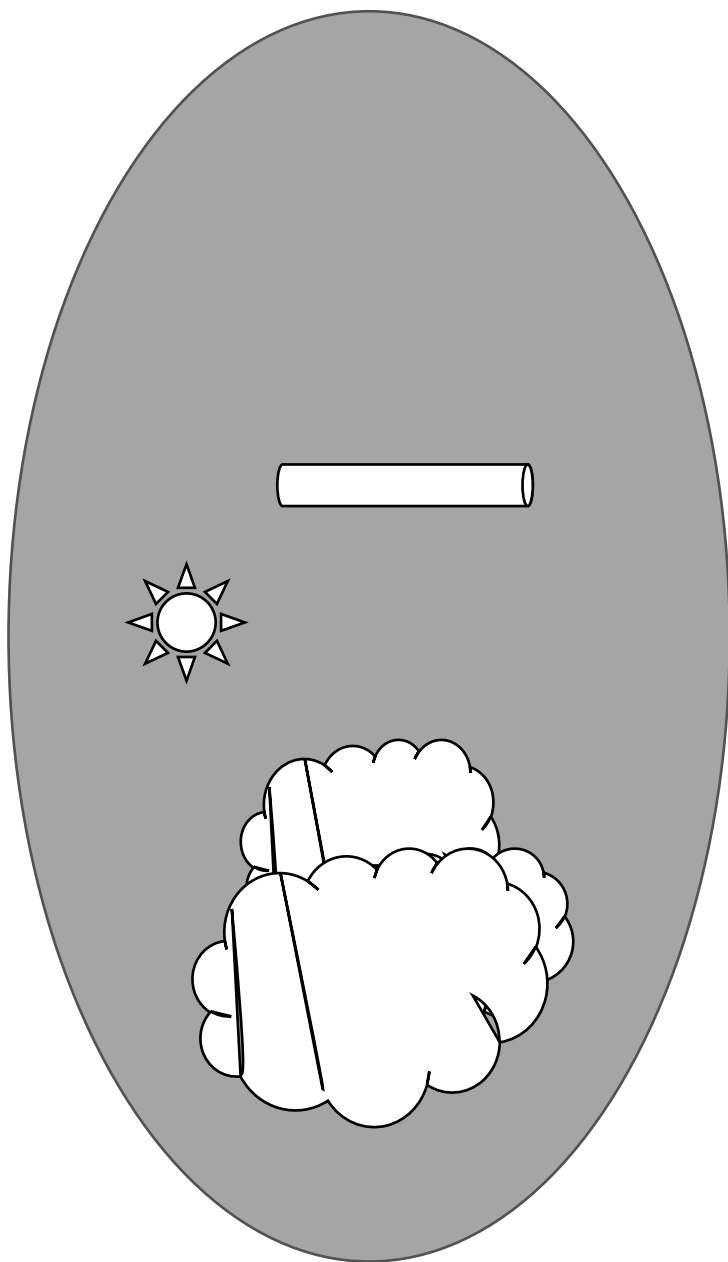


Illustration 6. RMcS © 2022

My ideas are very good at reading each
other; knowing both precisely
and exactly what it is the
other needs from them
or has no need of from them.

[2] There is no uncertainty
or ambiguity about it.

[3] To be knowing themselves and
appreciating the needs of others
is their natural way of life.

[4] All of my ideas all of the time may
be said to be simultaneously of
three degrees of oneness when
it comes to remembering or
forgetting anything.

[5] They remember everything; they
forget everything and they
both remember and
forget everything.

[6] Simultaneity is one of the great
wonders of my mind.

[7] And oft I am given to thinking
simultaneity is synonymous
with mind; mind with
simultaneity.

[8] There are times when as it were
seemingly awkward ideas
appear in my mind.

- [9] **T**here and then I am not sure as
to what I should best do with them.
- [10] **S**hould I sow them in newly ploughed
fields of my mind or scatter them on
some of its hillslopes or along
by some of its streams, lakes,
rivers or seashores or even in
the mid-air or the high sky?
- [11] **T**ruly I feel at a loss
just at that moment.
- [12] **A**nd it makes little or no difference
as to how big or how small they
are or as to what shapes.
- [13] **O**n such occasions I find the best
thing for me to do is to go
counter intuitive.
- [14] **S**o when I initially think I should go
plant them in a field or in the
hills or along by gently
flowing streams or
rushing rivers, I
instead go and
plant them in
desert regions
with saying to
them: "I love you."
- [15] **A**nd I leave them there for the
duration until I know best

what to do with them.

[16] **A**lways do I find something good
to do with them for there is no
such thing as a useless or an
abandoned idea in my mind.

[17] **A**ll ideas are full of usefulness.

[18] **T**hey are good at doing something and
good at doing nothing; doing nothing
being coequal to doing anything:
doing anything being coequal
to doing nothing.

[19] **B**y sublimely doing something and
sublimely doing nothing do they
simultaneously benefit my mind
in countless ways; in ways by far
the many not known to me at all.

[20] **S**uch is a what about my mind
is all about.

*Oh, my mind truly I know to be a wondrous place;
its ideas and their ways immensely fascinating.*

Mellifluous Voice

Verse 7

Completed
7:11 am, Tuesday, 23rd March 2021

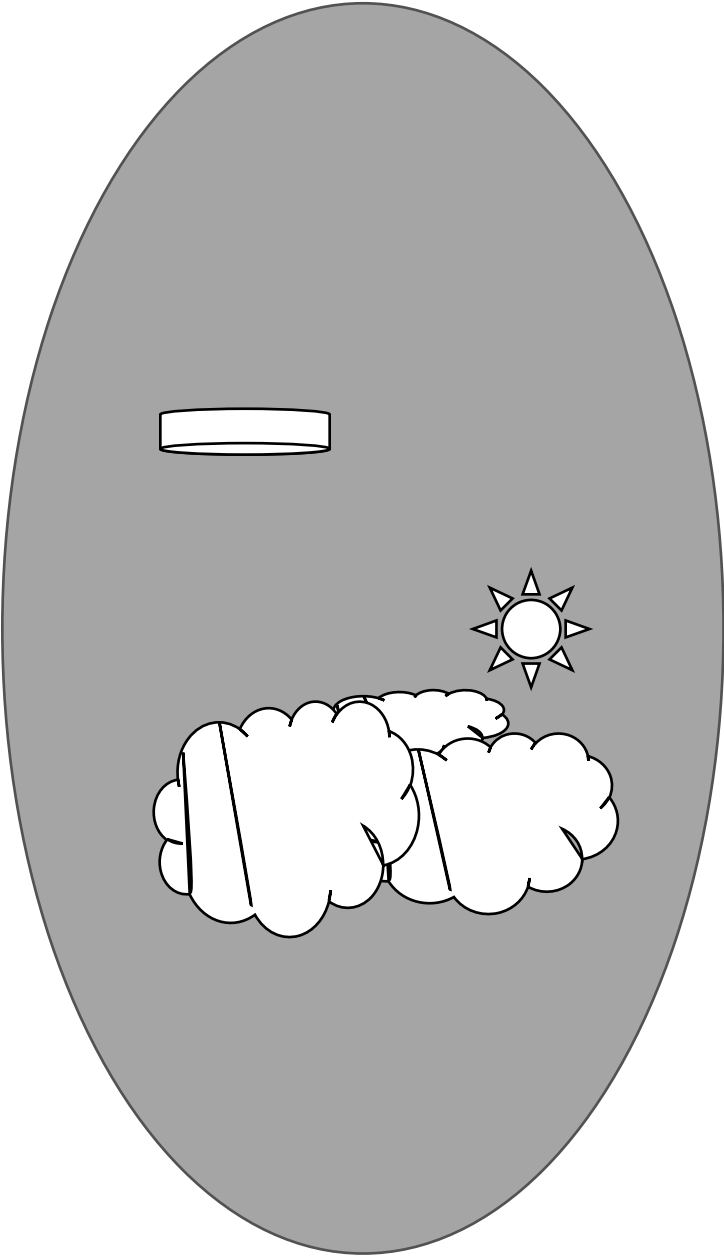


Illustration 7. RMcS © 2022

To others my mind might come across
at times as being all tangled up
like a hedgerow of black berry
briars in high summer;
having no easy entry into it.

[2] It might appear to them to be an
impregnable fortress straight
out of medieval times or a
great swat of jungle where
no sunlight ever reaches
to its floor or a sea that
is so deep that the very
thought of them journeying
on it would send shivers
down the spine of
the most seasoned
of seafarers.

[3] Or it might appear to them to be
a sky so high and so far in its
reaching into starry distances
that it would cause them to
experience some kind of
vertigo just from thinking
about it even with keeping
their eyes wide open; how
much more so if they were
to close their eyes and to
try to mediate on it.

[4] To others again, it might appear
to be some kind of a super

advanced computer program,
defying every algorithmic
attempt to unlock it.

[5] And to others again it could be
coming across as being so
childlike in its wonderment
about everything and anything;
so innocent and honest in its
ways; so naïve and so seemingly
self-unknowingly simply
beautiful that they would hasten
away from it: not wanting to
have anything to do with it.

[6] To such all others, my mind indeed
could possibly appear to be any
of the like or combinations of
same, yet they would not have
understood that there is nothing
about my mind any a mind that
isn't in a similitude of likeness
to be compared.

[7] If they say it is in likeness to this,
then for them surely it is; if
they say it is in likeness to
that, then for them too it
surely is for such in kind
is the nature of having a
fixed view of anything.

[8] No mind; my mind is as it were

all locked in on itself or all into
the locking out of all others.

[9] Even the most distant of minds
when all considered permits
entry to those who understand
doing not doing exceedingly well.

[10] My mind might appear to be mighty,
that is true, yet perhaps there are some
things it cannot do for I yet know
not of all of its capabilities
nor of its possibilities.

[11] It might appear even to be small,
that too is true; very true, yet
perhaps there are some amazing
things it can do for I know not
yet if it can or cannot.

[12] I do get hints though coming through
from it of it being able to do anything
it wants given certain triform
alignments of its ideas.

[13] You may well then ask: “How do
I be my mind?” and I would
answer by saying, I let it be being
itself without forcibly trying to
make it do anything for me
for my mind is not my
servant no more than
is it my master.

[14] I let it be itself by its shimmering
streams and greenery to golden
fields of the valleys and its
purple heather adorned
undulating hills and its
wild wavy stupendous
seashores.

[15] I don't get in the way of it being itself.

[16] With doing so it rests contentedly
in all of its activities and moves
effortlessly in all of its stillnesses.

*Oh, my mind truly I know to be a wondrous place;
its ideas and their ways immensely fascinating.*

Mellifluous Voice

Verse 8

Completed
5:31 pm, Monday, 29th March 2021

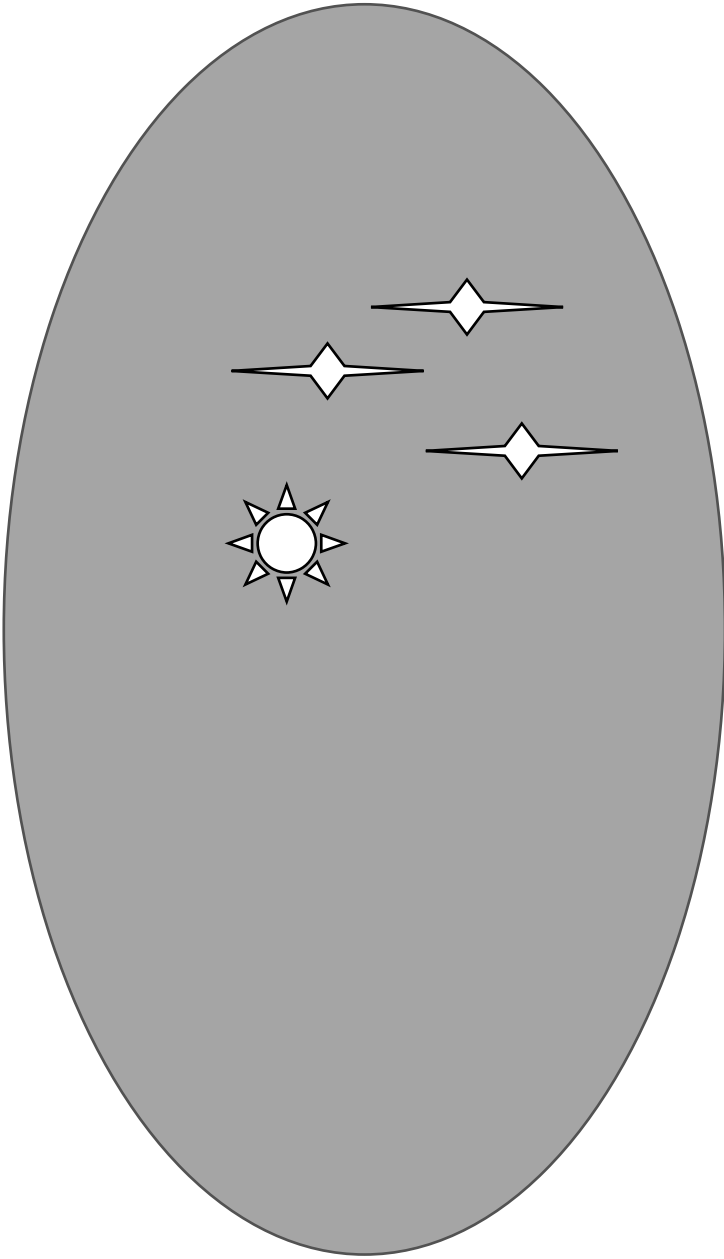


Illustration 8. RMcS © 2022

Oft do I enjoy sitting here in thought
carefreeness gazing down south
over this awe-inspiring sunrise
to sunset extending valley
with its meandering river flowing
through it from west to east.

[2] So much there is to be viewing at
different times of the day and night
and throughout the seasons.

[3] There is no moment when anything
such as the apple trees and the many
other different kinds of trees and
bushes or the river is ever the same.

[4] A bird will swiftly take to flight up
out of a tree; a fox or a pheasant
will take to strolling across a field
or along by a grove or fish will be
taking to do a quick dive on to
the surface of the waters or an
otter or a cormorant will be
coming up for a breather.

[5] The horses, sheep and cattle never
do anything in exactly the same way.

[6] Sometimes they graze in that part
of a field sometimes in this.

[7] A horse or a few horses will all of
a sudden; perhaps because of
the arrival of a gust of wind,

take to galloping from one
end of a field to the other
and just as suddenly again
and in midstride will take
to running off in a totally
different direction.

[8] Sheep too will at times get a sudden
notion of flocking for a few
minutes in one part of a field
before then dispersing out and
about again to contentedly
resume grazing away as
the day is long.

[9] A herd of cattle will graze here
and there in a field and will
when the time is felt to be just
right all take to sitting themselves
down for a while to enjoy
chewing the cud.

[10] Sometimes deer in twos and threes
will appear out of the woods
down over there and with
having sufficiently grazed
and sauntered about a
little will return back
into it as if they had
never been out
and about at all.

[11] And the sky overhead is one

and the same in that there is no grey
to blue sky of day or moon to
starry heavens of night
that ever appears to
be the selfsame.

[12] **T**he pretty village too off over
there to the southwest with its
warm-hearted inhabitants
is also of this changing.

[13] **A**nd I too am never the same;
we are never the same.

[14] **T**he me you see here now and
is listening to is not the same
me that you saw and was
listening to a few moments
ago or are you the same you
that was here a few moments
ago listening to me.

[15] **N**othing ever remains the same,
not even for the briefest
duration; everything is
always and everywhere
changing and you and
I are of that everything
that is always and
everywhere changing.

[16] **A**nd how wondrous and how
very fortunate that is.

[17] And ah, you should see the valley
though when heavy rains and
high winds drench it to
saturation point.

[18] Then brightly bejewelled with
several small lakes and ponds
will the river banks be.

[19] Oh, so resplendent a sight it is
to see believe you me.

[20] There are ideas in my mind; in my
mind where exists many such
and the like landscape ideas
as this one here all about:
ideas which anyone at all
can well relate to; ideas
common to everyone.

[21] Ideas on how to live our day nightly
lives; ideas on what we believe in
or don't believe in; ideas on
different ways of bringing up a
family or governing a country
and on how to be taking the
very best of care of this our
beloved planetary home.

[22] In each and every generation; each
and every period in history and
in any a culture there would be
a pool of ideas on different

things that would be of a
common sameness which
would be shared by all.

[23] This has always been the case.

[24] There are however ideas in my mind
that I know without the shadow of
a doubt they are definitely not of
the ideas common to everyone;
they belong to no such sameness.

[25] How to truth do I know this to be true?

[26] True to truth know it I do.

[27] These are so far out of the ordinary
everyday nightly ideas that they
almost make it impossible for me
to adequately say what kind of
ideas they are other than that in
my attempting to describe them,
I will use wind as a metaphor;
a metaform for the way in
which they move and
are about my mind.

[28] They move about my mind like a great
wind that from out of nowhere
seemingly comes, yet out of
somewhere; somewhere out
of my mind do they come
into presence.

[29] They first come into form

as the gentlest of breezes; so very
gentle and so faint that you
would hardly know them
to be about at all.

[30] Their movement about other ideas
is gentility in softness.

[31] Sometimes these ideas will feel
a slight nudging a this way or a that
as they lightly brush on by them.

[32] Then with their mild swirling here
and there about and they being
so effortless and for no manifest
reason will they begin to grow
in strength for out of their
gentleness and delicateness
other ideas now are very
much beginning to feel
the force of them swishing
about them and that that
swishing is itself in turn
for some unknown reason
now too growing in
strength and movement.

[33] This growing in strength and movement
does not ease off or slow down but
keeps augmenting itself from within
itself until tree ideas are felled; until
whole stretches of forest ideas are
levelled and river and lake ideas

are all but emptied out from
their basins and hollows
and splashed all about
here and there over
the land.

[34] And when these great wind ideas reach
to seas and oceans of my mind they
push and push and heap up and
heap up mountains upon mountains
of water that then take to tumbling
and rolling in thunderous soundings
into heights of deep depths before
pounding their ways on to the
shores and careering inland for
miles and miles until eventually
coming to a slushing and
swirling about halt all up
against high mountain slopes.

[35] These winds when with them then
passing on over these mountain
tops will find themselves being
caressed by clouds and slowing
down and very soon into
smallness quickly augmented
themselves and just as gently
as they came into noticeability
they will completely calm down
and way down way down adown
until they are now so faint that
the most delicate stem of grass

idea will hardly be able to
detect their presence.

*Oh, my mind truly I know to be a wondrous place;
its ideas and their ways immensely fascinating.*

Mellifluous Voice

Verse 9

Completed

7:14 am, Tuesday, 30th March 2021

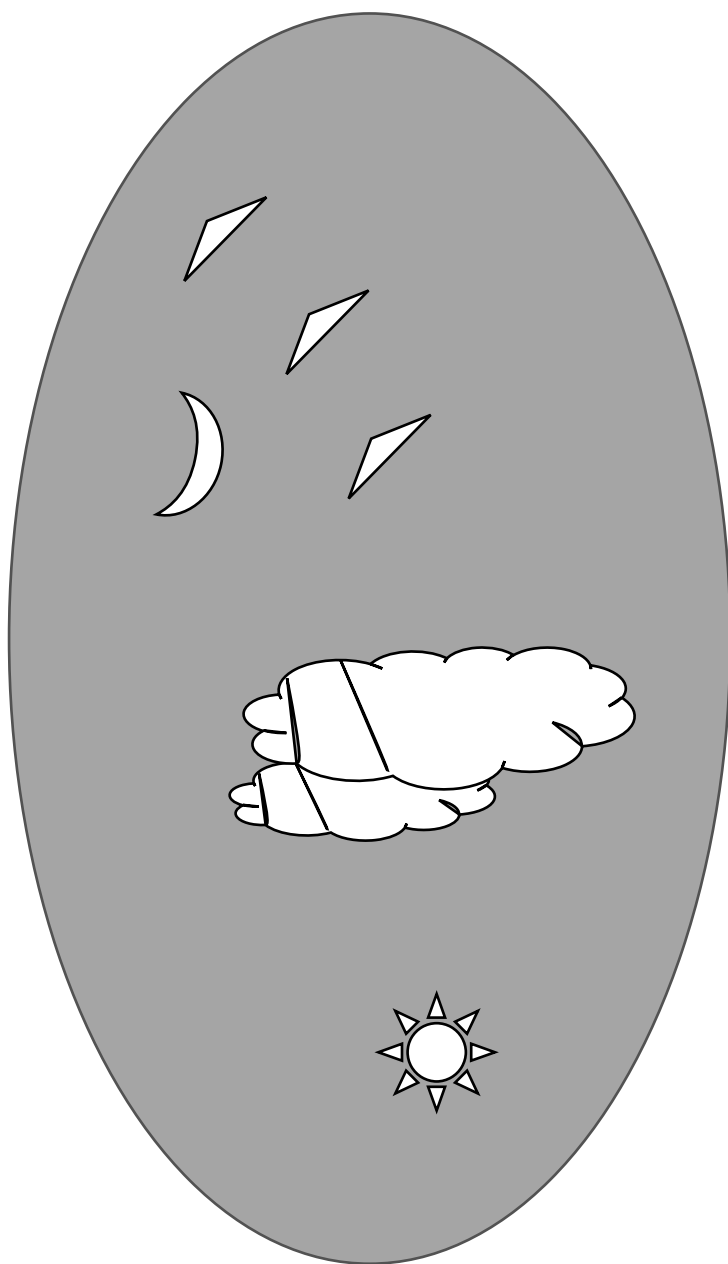


Illustration 9. RMcS © 2022

There are ideas in my mind that
stand like a great oak tree
by a passageway between
fields and ideas that are
like sunbeams which shine through
that tree and passageway.

[2] Together three do they be in their
enjoyment of each other's company.

[3] At times there are squirrel ideas that
dwell in the trees; bird ideas that
build their nests there and a host
of insect and spider ideas.

[4] In rains its leaves and acorns glisten;
in snows its branches and limbs
are a picture to behold.

[5] Sometimes animal ideas will rest in
its shade or take to strolling along
beneath its branches and on out
through the passageway on their
way from one field to another;
there being no gates between
the fields of my mind: no
artificial fences of any kind to
keep any of my ideas in or
any of my ideas out for my
ideas greatly enjoy living in
harmonious free movement.

[6] There are word ideas: idiomatic
sayings; language segments in

my mind that are like great
flames shooting from volcano
vents; from far and away can
they be easily seen.

[7] **A**nd my mind being so vast a place
many are the volcanos that can
be found throughout; some
mildly active, some very active
but the more the many long
lying dormant.

[8] **N**ew ones do though come into
appearance either in the land or
in the seas; in magnitude of
greatness or smallness they be.

[9] **H**owsoever in suchness they be, they
are all welcomed for they like the
earthquake ideas are bringers of
change both on the surface and
in the interior of my mind.

[10] **A**nd there are standalone word ideas
that are like little purple or yellow
flowers that emerge from fissures
of solidified lava; stand out they do
as a testament to transformations:
for a time a rockery for flowers the
place be; for a time green to golden
fields; for a time again sand dunes
or forests or lakes or rivers or seas
and perhaps for a time a molten

flow over anew of lava.

[11] **M**any are such and the like standalone
words growing in the near about
while off in the distances idiomatic
sayings reach way up into the
high atmosphere.

[12] **T**hat such in coexistence is the
harmony of my contrasting ideas.

[13] **T**here are ideas in my mind that
sleep and dream and with waking
remember everything they
have dreamt.

[14] **T**here are those that sleep and dream
and with waking remember nothing
of what they have dreamt.

[15] **A**nd there are those who sleep
and don't dream.

[16] **A**nd there are those who never sleep
but are always dreaming; those that
never sleep and never dream.

[17] **N**o idea though is there that doesn't
need from time to time to lull as
it were: to be with pausing
in full motion.

[18] **S**mall things: small ideas affect small
ideas as they can do greater ideas;
big things: big ideas big ideas

as they can do smaller ideas.

- [19] If I were to say, my ideas are very sensitive to one another, I would be coming near to having an understanding of what an idea is all about for theirs is a sensitivity that is not of the sensitivity that we would normally attribute to sensitiveness.
- [20] It is rather of a sensitivity that is so intricately sensitive that it would be even sensitive to sensitivity itself.
- [21] My ideas are never young; never old ever.
- [22] I will say they are of a youngly oldness; an oldly youngness.
- [23] That will bring us closer to saying they are of some age and of no age.
- [24] Beyond saying that and that is not saying much at all; what can I say, other than, age does not enter into the picture when it comes to talking about my ideas.

*Oh, my mind truly I know to be a wondrous place;
its ideas and their ways immensely fascinating.*

Mellifluous Voice

Verse 10

Completed
7:31 am, Thursday, 1st April 2021

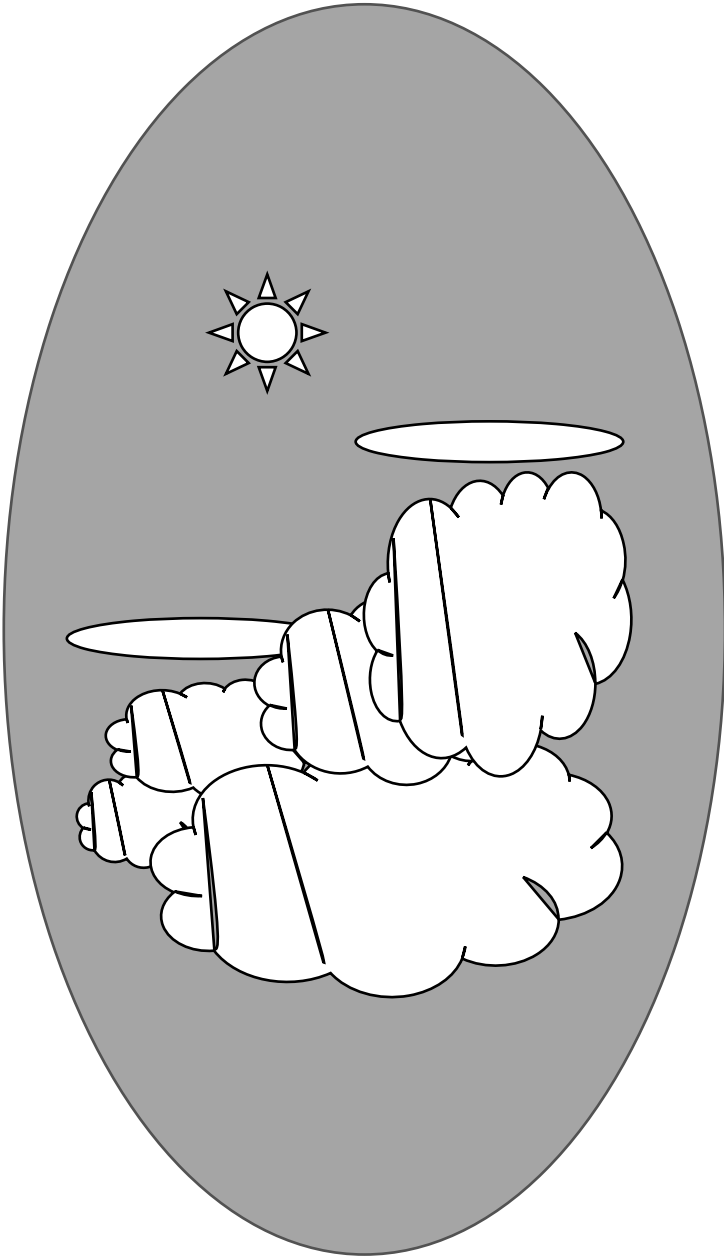


Illustration 10. RMcS © 2022

Because there are these ideas in my
mind there are those ideas;
those ideas these.

[2] **T**here is a this idea and there is
a that idea; a that idea and a this.

[3] **Y**et this is a this that is not without
a thatness to it; that a that that
is not without a thisness to it.

[4] **A**ll these are of an all of those; all
those an all of these.

[5] **A**ll thises are of an all of thats; all
thats an all of thises.

[6] **M**y mind is in charge of my mind;
my ideas being infinitely contented
with such a fine arrangement; call
it a configuration, a layout,
a geography, a design,
an array, a presentation,
a disposition, an alignment,
a metaform, a profile or
a pattern.

[7] **M**y brain is something that can
be scientifically examined:
systematically studied
through observation and
experimentation; not so my
mind mind you for my mind
is not of the scientific realm

how to whatever extent the
latter would try to lay claim
to be the masterly penetrator
of everything that is
including the mind.

[8] **M**y mind clearly stated is not of
this world: this world you would
call science or was it ever of the
world you once would have
called religion and perhaps
still do; not even is it of the
world you would call spiritual.

[9] **N**either a lower nor an upper case
god is it of any kind no more
than is it a myth.

[10] **A**nd I will go as far as saying that
it is not even of the intellectual.

[11] **T**o claim it to be would be like
claiming sunshine is mist
of the moon.

[12] **M**y mind comes to me.

[13] **I**t is not something I come with.

[14] **D**ay nightly does it refreshingly
come to me.

[15] **T**here isn't a moment when it isn't
coming to me and a moment
when it isn't departing from me

for without it coming it would
not be departing, without it
departing there would be no
reason for it to be coming.

[16] **M**y mind is both with me now
and not with me; both not with me
now and with me.

[17] **T**here is no telling when which way
is which save that it is definitely
with me now and definitely not.

[18] **S**imultaneity is being at home
with itself; that is what it is.

[19] **H**ow this can be know I not surely
and that is fine with me.

[20] **M**y mind is neither coming from
somewhere nor to anywhere
going yet its movement is
beyond breath-taking.

[21] **T**he speed of light although highly
acclaimed in scientific theory
would be a mere crawling; a
trudging compared to how
rapidly my mind moves.

[22] **O**h, would that I could have words
to adequately describe how truly
fast it moves.

[23] **Y**et, here is an amazing thing about

my mind when it comes to its
rapidity in movement for
doesn't it oft give me
the impression its
natural gait is of
no movement
whatsoever;
so comfortable is it
as if it were merely
strolling; perhaps
walking, trotting,
cantering and galloping.

[24] **D**elight it does in ambling away at
its own pace: a pace of no seeming
movement at all.

[25] **M**y mind can't be said to be life full;
no more than can it ever be spoken
of as being life empty.

[26] **S**uch limiting categories are of little
or no help when it comes to
talking about something
which obviously lends not
itself to such conditions.

[27] **P**lainly put, my mind is neither
of life nor death.

[28] **H**ow frustrating it is to not have
a word or a phrase that would go
a well a ways to saying what my
mind is or is not.

- [29] **I**n lieu of the limitations of language
to express such as such as I am
trying here to express about
the mind; my mind, I will
simply say it is not of the
sphere of life and death;
then it is far from and
way away beyond.
- [30] **S**hall I go as far as saying
even of them it is outside?
- [31] **I** wouldn't be at all wide of
the mark in doing so.
- [32] **I**f I were to be saying my mind is
my teacher I would be saying I
have no idea at all of what I
am talking about.
- [33] **M**y mind: my teacher; me:
its student; really?
- [34] **I** do surely have a great sense of
humour when all is said and done.
- [35] **W**ould I say the sky of day is the
teacher of the land and the waters?
- [36] **N**o I wouldn't.
- [37] **H**ow about the heavens of night?
- [38] **T**oo no way I wouldn't.

[39] **W**hat then shall I say of the me
and my mind relationship; the
my mind and me?

[40] **I** will say: stop considering them
to be two and that will do.

[41] **S**top considering the sky of day
and the starry heavens of night
to too be two or the land and
waters and the day and night.

[42] **T**he above the around and the
below are not three are they?

[43] **N**o they aren't.

[44] **S**o to so then it will go; that neither
is my mind and me two though I
would oft in conversation and
out of a certain tilting to
language and a yielding to
an ease of comprehension
speak of them as being as so.

*Oh, my mind truly I know to be a wondrous place;
its ideas and their ways immensely fascinating.*

Mellifluous Voice

Verse 11

Completed
7:30 am, Monday, 5th April 2021

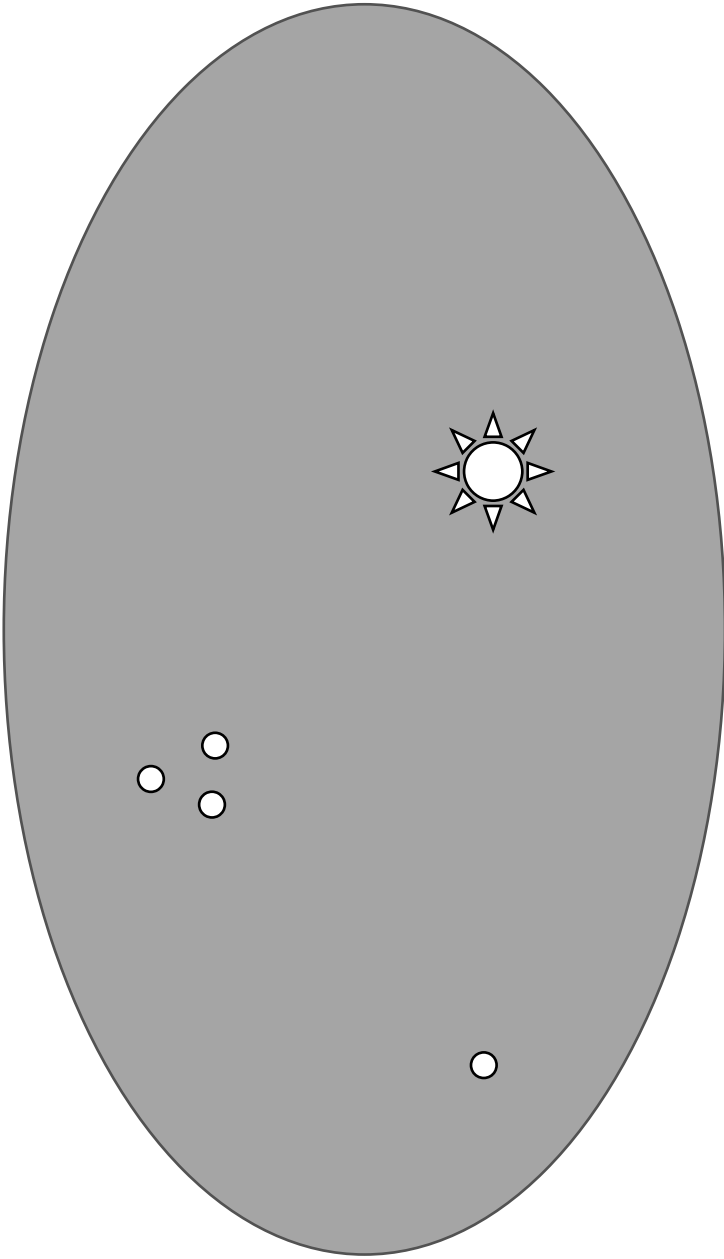


Illustration 11. RMcS © 2022

The ideas of my mind are not
abstractions or can they be
considered in abstraction
from my thoughts;
no more than can be my
thoughts from my ideas.

[2] **T**o attempt to say a thought exists
independent of an idea or an
idea independent of a thought
would be like saying trust
exists independent of honesty.

[3] **A**nd how could that be?

[4] **I**t couldn't.

[5] **C**an I speak without breath?

[6] **C**an my spoken breath be
without meaning?

[7] **A**re my ideas anything different
from say my breath; my
thoughts say from my words?

[8] **M**y breath carries my words;
my words provide meanings.

[9] **M**y ideas carry my thoughts; my
thoughts provide impressions.

[10] **F**rom this I can go on to say that
the meanings of my words are of
the impressions of my thoughts:

my words come from my thoughts.

[11] **T**he relationship between my ideas,
my thoughts, my breathings and
my words is one of transmission:
the transmission of impressions
into language.

[12] **I**n other words a revealing
of my mind.

[13] **I**s there any difference between
the activity of my mind and the
speaking of my mouth and
that of the activity of
the mind of a bird
and its singing?

[14] **N**one so is there at all for both are
carrying thoughts and breathing
words; providing impressions
and meanings.

[15] **I**f I speak away there is
something I am saying.

[16] **W**hat that is is what it is and can
be understood and interpreted
by other humans.

[17] **I**f a bird sings away there is
something it is singing.

[18] **W**hat that is is what it is and can
be understood and interpreted

by other birds, particularly by
those of its own kind.

[19] **I**f I could understand that language
I too would know what that is.

[20] **I**f birds could understand
the languages of humans;
the languages I speak
they too would know
what it is I am saying.

[21] **T**hen is meaning relative
to the speaker?

[22] **O**h, stop; stop; stop there
a moment!

[23] **H**ow suddenly came I to give
relativity an appearance
in this context?

[24] **R**elativity is only relative to itself;
little or no use do I have for
it when I come to speaking
of my mind; my ideas for
relativity delights in nothing
more than levelling everything
into one dimensionality; even
if it can be said into a
dimension at all.

[25] **M**y mind is of multidimensionality:
every this idea every that idea is in

and of itself a multidimensionality.

[26] Anything that would try to reduce it to a one dimensionality or to an no dimension at all, such as relativity would eagerly want to do has no place in my reflections on my mind.

[27] Out you; out you go!

[28] Returning to language.

[29] What shall I say of the words spoken in my speaking?

[30] They are the momentary carriers of meanings; and before I know it they have already disappeared into where which way I know not.

[31] The only proof to be found that they ever have been is by what they have deposited in their pathway, namely meanings.

[32] Meaning; meanings are the proof that certain words ever have been spoken and though they are now out of presence they are still somewhere no doubt but as to where that somewhere might be I can't easily go to saying.

[33] Howsoever, being out of presence

doesn't go to saying that they
aren't somewhere with having
the possibility that they may
very well reappear into
presence again sometime
away away in the future.

[34] **A**nd that at that time they will
be as if all anew.

[35] **M**ay it be that the generations of
the then future will be able to
understand our language;
our words: our thoughts;
our minds.

[36] **W**ords are playthings of my breath;
thoughts of my ideas; impressions
fragrant; meanings flavoursome.

[37] **I** would liken them unto the suns
and the skies of my days;
the moons, the planets,
the stars, the galaxies
and in the way faraway
of my nights the nebulae.

*Oh, my mind truly I know to be a wondrous place;
its ideas and their ways immensely fascinating.*

Mellifluous Voice

Verse 12

Completed
7:12 am, Friday, 9th April 2021

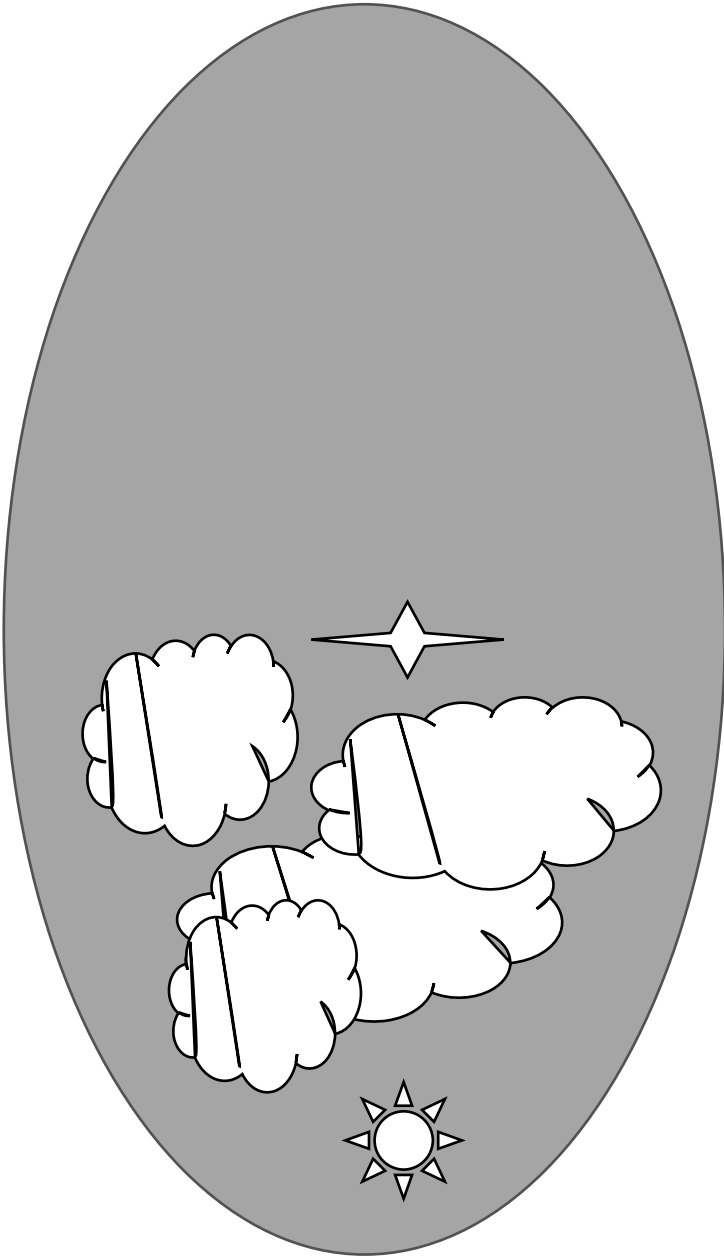


Illustration 12. RMcS © 2022

Every one of my ideas can see
themselves from the point
of view of another idea.

[2] No idea is there that
doesn't fully know itself from the
point of view of another idea.

[3] Now, I know this; yes, I know this
will be difficult to grasp but at
the same time not a single
one of my ideas can see
themselves from the point
of view of another idea.

[4] No idea is there that fully knows
itself from the point of view of
another idea.

[5] This would be an example clearly of
just how very different a place a
mind is; my mind is with its
myriads of ideas when
considered from the
outside world, namely the
human world in which
we live in for the latter
seemingly has little
or no room for
contradictions
of any kind.

[6] If anything it gives the impression
of having a strong aversion

towards it; always it seems
it is at odds with it.

[7] **W**hen contradictions appear in it
something immediately has to
be done about them it is felt.

[8] **A**nd that something inevitably
means removing them;
smoothening them out.

[9] **M**y mind on the other hand is by
definition a contradiction unto
itself; its ideas contradictions
unto one another and they
in turn a contradiction to
my mind; my mind to them.

[10] **Y**ou may be tempted to put forth
the view that contradictions can't
comfortably; can't harmoniously
and contentedly coexist.

[11] **A**nd it would be understandable
too that you would want to make
such a claim.

[12] **B**ut I am telling you that that is
exactly how my mind is: it is
by definition according to
the planetary understanding
of contradiction a total
contradiction.

[13] **I**f however you were to switch to

a more cosmic take on
contradiction you would
have no problem appreciating
the wondrous contradiction
that is the mind; it being
nothing at all contradictory.

[14] **T**his is the beauty of harmonious
contradiction.

[15] **T**he mind is best appreciated from
as it were the perspective of the
Cosmos; call it the Universe
or any such an appellation
and the like, namely from
the largest, the biggest,
the deepest, the widest,
the furthest possible
away away perspective.

[16] **T**o be trying to comprehend it solely
from the planet; from the Earth
perspective would be like trying
to comprehend a sky blanketed
over in heavy ready to rain grey
clouds by a singlet droplet
of rain pooled in the
palm of your hand.

[17] **T**o understand something as awesome
as the mind we need to employ
the Cosmos; the Universe or
even Universes: we need to

see it from the point of
view of the immeasurable.

[18] **T**he physical things of this earthly
reality: this local planetary reality
can be approached by means
of sunlit knowledge and
moonlit wisdom.

[19] **B**ut, when it comes to the mind
which is not a physical presence
we need to approach it by means
of millions upon millions of star
lights, billions upon billions of
galaxy glows, trillions upon
trillions of nebulae tinctures
. . . and googolplexes upon
googolplexes of as yet lights,
glows and tinctures
unknown to my
speaking.

[20] **O**nly by doing so will we be able
to gain an appreciation of the
vastness of our minds.

[21] **A**nd a question one to two may be
taking form in you as to what is
the Cosmos then; is it a mind:
is the mind and the Cosmos
one and the same?

[22] **A**nd with my index finger pointing
will I give answer by saying:

[23] **D**o you see that horse down
over there grazing by the oak?

[24] **A**re they the same: my index finger
here and the horse there; the
horse there and my index
finger here; the horse and
the oak, the oak and the
horse or the oak and
my index finger?

[25] **A**s plain as daylight you see the two
the three the same they do not be.

[26] **K**now this that there is nothing more
contradictory than the Cosmos;
the Universe.

[27] **I**t is the exemplar par excellence of
harmonious contradiction; the
mind wellbeing unto it is
in such a likeness.

*Oh, my mind truly I know to be a wondrous place;
its ideas and their ways immensely fascinating.*

Mellifluous Voice

Verse 13

Completed
7:30 am, Monday, 12th April 2021

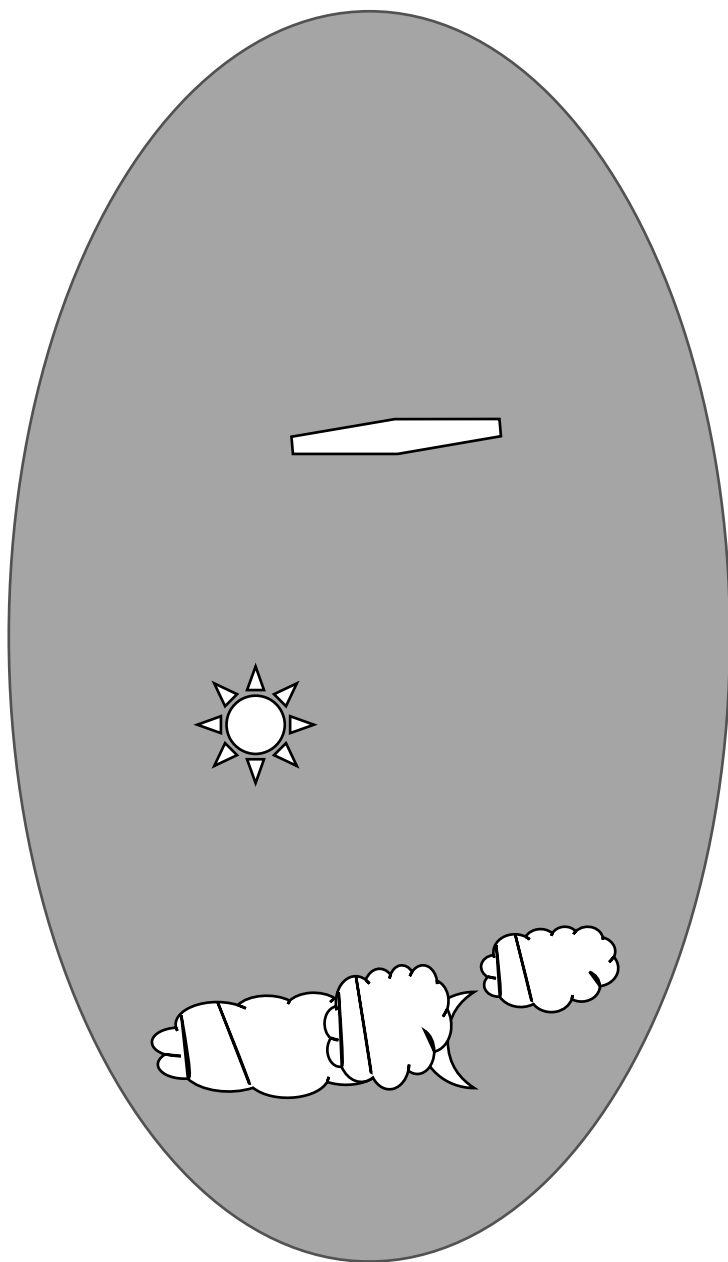


Illustration 13. RMcS © 2022

Here is a way of talking that may
 seem as obvious as the river
 in flow down there below.

[2] **T**here is no idea of
 my mind that isn't an idea.

[3] **T**his is making some good kind
 of sense, isn't it?

[4] **T**hen how about if I were to say; every
 idea of my mind is not an idea.

[5] **N**ow, where are we on the road of
 making some good kind of sense?

[6] **A**ll right and with such a fine
 almost making no sense at all
 knowledge let us proceed.

[7] **C**ould there be anything as good
 I wonder as saying about
 something; anything that it
 isn't as much as saying it is?

[8] **R**eturning to the river.

[9] **W**hat if I were to say; there is no
 way there is a river there
 meandering away in
 the loveliness below?

[10] **W**ould I have said anything for
 worthwhile consideration?

[11] **H**ow about I saying; ever which

way it is a river there is
meandering away?

[12] Yet, whether I say it is or isn't
there doesn't make any
difference for it is there
all the same whether I think
it is or not; see it or not, or
say it is or say it is not.

[13] Do you feel like turning around on
the road yet; returning yourself
back to the spot where all things
were still making some good
kind of sense to you?

[14] No?

[15] Well fine.

[16] Then let's continue away
a little further.

[17] My ideas though myriads are one
and every one of them know
themselves to be of that same
oneness; that same oneness
which is my mind.

[18] And then what if I were to be saying;
there is no way there is a river idea in
my mind meandering away in the
loveliness of a below would I have
said anything for worthwhile
consideration?

- [19] **H**ow about saying; ever which way
it is a river idea there is meandering
away in my mind?
- [20] **Y**et, whether I say it is or isn't there
doesn't make any difference for it
is there all the same whether I
think it is or not; see it or not;
or say it is or say it is not.
- [21] **H**ow about now?
- [22] **N**o?
- [23] **W**ell fine.
- [24] **T**hen let's continue some aways more.
- [25] **T**he sun of the forenoon is the same
sun of the afternoon, is it not?
- [26] **T**he same it is of course in the
sense of overall appearance.
- [27] **S**o true wouldn't it be too of last
month's moon and this month's
moon?
- [28] **T**he Orion Constellation of
last night will be the same
one tonight, won't it?
- [29] **I**f I can say this about the outside
world then all the more the many
I can say it is about my inside

world: my mind with its myriads
of sun, moon and galaxy ideas.

[30] Yet, having said that there is no
idea though of a certain name
or appearance or activity that
due to change may ever be
said to be the same.

[31] All ideas are always
transforming as is my mind.

[32] Thus to so, nothing like moving
with sameness and rolling with
difference; with the same
samenesses overlapping
into the different
differences much in a
likeness to the way winds
continuously swirl, blend
and move about in the
near atmosphere of
the outside world.

[33] With purpose of ease and
easygoingness of purpose
do my ideas enjoy the
transforming ride.

*Oh, my mind truly I know to be a wondrous place;
its ideas and their ways immensely fascinating.*

Mellifluous Voice

Verse 14

Completed
5:09: pm, Tuesday, 13th April 2021

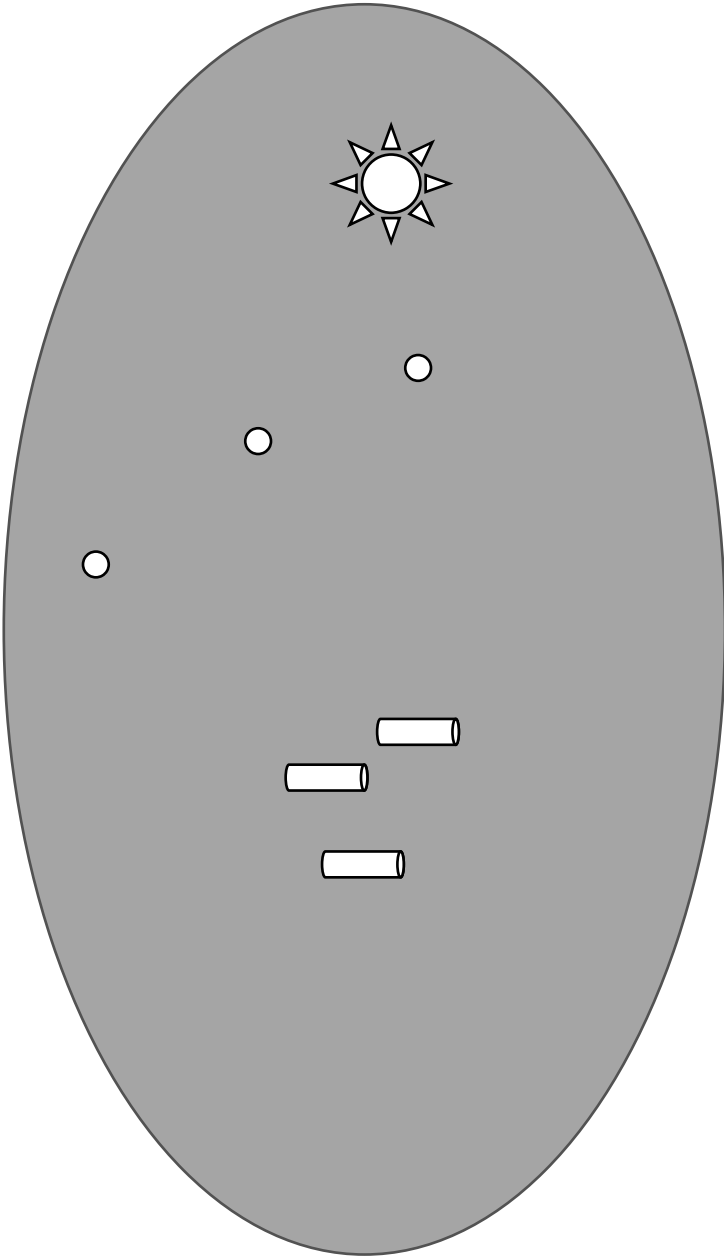


Illustration 14. RMcS © 2022

How far back do my ideas go?

[2] **T**hey go back beyond yesterday.

[3] **N**o further than yesterday?

[4] **T**hey go back beyond last month.

[5] **O**nly that far?

[6] **T**hey go back beyond last year.

[7] **N**o further than that?

[8] **T**hey go back beyond ten to
twenty to thirty years and more.

[9] **S**o, no more than that?

[10] **F**ar the more the so than that;
they go back to my childhood.

[11] **T**hat is a good ways back,
but no further?

[12] **B**ack to the womb do they go.

[13] **T**hat is as far back as far back
as they can go I presume.

[14] **Y**our presuming stops there
for don't they go back beyond
conception.

[15] **H**ow to ever so can that be?

[16] **B**e it is for don't they go all the
way further back still to the

coming into the rounding
of this planet we call
home sweet home.

[17] Oh, my to oh may but how
can this be?

[18] Not alone to this to that can it be
but don't they go so much the
further the ways back to till
the galaxy was not yet come
into its first come about and
around wide spinning.

[19] Is that it then; is that the end
of their going back; no further
back do they go?

[20] No end to any an ending reaching
is the going back of my ideas.

[21] Do they even go then as far back as
to the beginning of all everything
coming into shapes and forms?

[22] Know this; there was never a beginning
no more than will there ever be an
ending of that which we would
call by many a name but for
the moment that is with us
here now, let's call it
the Cosmos.

[23] No beginning or ending has the
Cosmos; no beginning or

ending has my mind and
by such a soundalay
my ideas.

[24] **H**ow about then your thoughts;
your thoughts, how far back
do they go?

[25] **D**o they go as far back
as your ideas?

[26] **N**o thought is there that exists
apart from an idea for ideas
are the vessels that carry
my thoughts.

[27] **F**ine then, but for a moment, let's
take the ideas of right and wrong:
the thoughts of right and wrong,
when to where did they begin
to come into existence in
your mind or have they
always been there?

[28] **F**irst to foremost second way around,
my mind contains no such ideas: no
such thoughts of a this a right, a
that a wrong.

[29] **T**hen how do you give expression to
that which we would call rightness;
would call wrongness?

[30] **I** have no such ideas or thoughts
in my mind that would be

expressing this is right
and this is wrong.

[31] The dividing up of reality into such
ambiguous categories is only an
activity of the outside world.

[32] And not alone is it an activity but
something very much bordering
on a fully-fledged obsession.

[33] My mind is not of such an activity.

[34] Then how to top down to sideways
round and about do you know
what is right and what is wrong?

[35] There is that which inclines not itself
to such a squaring off of reality.

[36] And what to what would that be?

[37] The intelligence of not knowing.

[38] You are now talking in circles and
rhombuses with a plentiful
scattering of trapezoids
and multiagons thrown
in for good measure.

[39] In clarity of clearness bring
things to the forefront.

[40] The outside world: that outside
of my mind; namely, the everyday
nightly human world of a world

with its shaping into awkwardness
the most natural of things and
then knotting them up into
twists so tight as to be almost
beyond any possibility of
unknotting can't accept; no,
rather doesn't want to accept
that thinking in terms of such
categories as right and wrong;
wrong and right is useless.

[41] **T**hen to the need here again is
arising as to how do you
decide what is right;
what is wrong?

[42] **C**ome along along along for you are
still stuck in an old song tong tong.

[43] **I** don't look at reality in such a way.

[44] **B**ut surely you must be able to know;
to say that such and such an idea;
such and such a thought or word
or action is right or is not right:
to be able to clearly distinguish
and emphatically state they are
either downright wrong or
undeniably right.

[45] **M**y mind is not I am telling
you of such a wayling.

[46] **T**hen how to whatever can you

know when something is right;
when something is wrong?

[47] **A**re things then both right and wrong
at the same time; wrong and right,
is that the way you think?

[48] **A**rise, raise and elevate yourself from
this subterranean way of considering
reality to the ground level; the ground
level to the treetops; the treetops to
the hilltops; the hilltops to the
summits of great mountains;
the summits of great mountains
to the clouds and the high atmosphere
and from the high to high atmosphere
stretch yourself out and about in the
near be far wide Cosmos and from
there we can begin to truly have
a discussion on such things;
such matters as you would
call right and wrong even
right wrongness and
wrong rightness.

[49] **A**ll right?

[50] **U**se the light of day as if you were
seeing the dark of night; the dark
of night the light of day.

[51] **R**emember ellipsis is the form moving
from form fashioned to fashion
formed wide spreading near

into the far close around
about way beyond.

[52] **W**hen the sun shines the night is
close at hand; the starry heavens
the day coming into configuration.

[53] **M**y mind delights in taking the very
best of care of its ideas; the very
best of care of me.

*Oh, my mind truly I know to be a wondrous place;
its ideas and their ways immensely fascinating.*

Mellifluous Voice

Verse 15

Completed
4:46 pm, Sunday, 18th April 2021

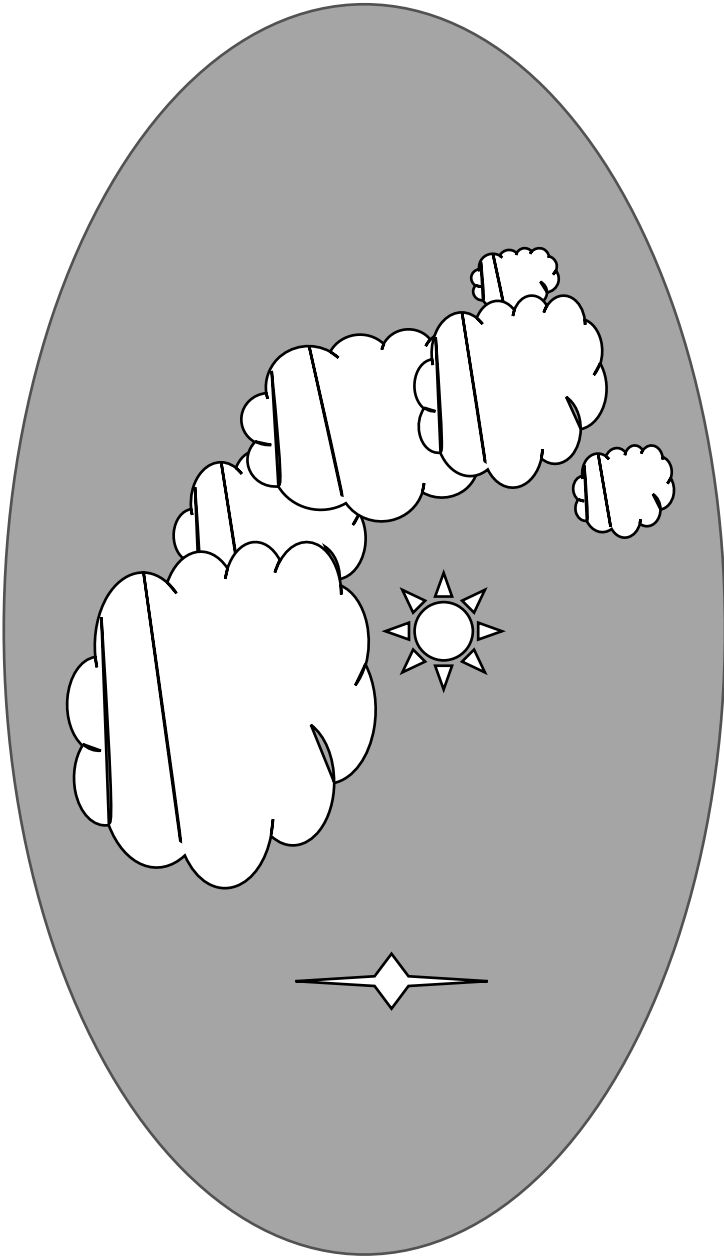


Illustration 15. RMcS © 2022

There are snowy summit ideas in my
mind that never thaw; lakebeds
still are there where certain bird
ideas like to build their nests.

[2] Some of the same forest ideas linger
and move in ways where nightly
ideas shimmer in morning
dewed frost.

[3] Something similar has a range that
is so very different that the new
coming into existence of an
idea calls for celebrations.

[4] All and in company do my ideas
discover their all about
everything unique and
familiar unto themselves.

[5] This is a word that comes forth from
spring mountains of my mind.

[6] You are of a love and joy to be always
strolling there; come back that we
may be talking plain somethings.

[7] Now I have said something concerning
my mind but what I have said would
appear on the surface to make
little or no sense at all.

[8] This is the unfolding of plainness.

[9] There are ideas in my mind that

neither know of a forward
going nor a returning
coming or a coming
going and a forward
returning.

[10] Yet, do they do.

[11] There has to be a clear making
sense of this not suring.

[12] Are you sure you have got the correct
way around of saying such a
misconception?

[13] Sure I am for sure I am.

[14] Do your ideas come into their existence
of themselves or does your mind bring
them into their existences?

[15] Of themselves has my mind have
them be simply.

[16] And the same I assume surely of they
going out of their existences?

[17] Yes, of themselves has my mind
have them be simply.

[18] Pay attention; well here
this to mention.

[19] Repetition of a same sameness never
is there as repetition itself delights in
repeating itself: yes, in repeating

itself but with a difference,
howsoever subtle
a difference that
might be given
the context
you see.

[20] **S**o, in continuity of the afore this to
say; no idea is there in my mind
that isn't of the greatness or
smallness of another idea;
no idea that isn't greater
or smaller than my mind.

[21] **H**ow to then is the case of the mind;
is it an idea or a host made up of
nothing more than ideas?

[22] **I**s the mind a great idea; a great
idea you will call your mind?

[23] **H**ow to ever to something could
such be the formation?

[24] **H**ear to here.

[25] **T**he mind in likeness to my ideas be
but never ever is my mind an idea.

[26] **T**hat would be like saying the morning
dew is a shower of hailstones laying
low having nowhere else to go.

[27] **M**y ideas come into their ever
transforming forms when

it is right for them to come;
my mind comes into its ever
transforming form when
it is right for it to come.

[28] **M**y mind and the surrounding about
of here hillside, trees and the
valley there below with its
river in flow are all in their
transforming forms all
together in their comings
and goings; these they
and the high sky all
about and it the above
away above into the starry
beyond, all come in together;
coming and going as do the
ideas of my mind; as does my
mind; as does the Cosmos.

[29] **I**n likeness to a gust of wind come
down from out of nowhere do
they all together come then?

[30] **T**o be saying they all come in
together as if on a gust of
wind come down from
out of nowhere would
be saying, I don't
understand the comings in
and the goings out of my ideas,
my mind and the Cosmos.

[31] **K**now this, that knowing nothing
in fullness is knowing that not
knowing is of the finest
stretching of the
imagination
in likeness.

[32] **A**nd what say you is the
imagination in likeness?

[33] **T**he imagining in like to
like form of the Cosmos.

[34] **I**n its greatness is it; in its
minuteness is it; in its way
of being itself is it.

[35] **M**y imagination in likeness is myself
as the Cosmos is itself; fair free
as the wind to be themselves
when in ever and how in
ever and over in ever
they want to be.

[36] **H**ow far does a single idea go?

[37] **I**t goes as far as another idea.

[38] **H**ow far does it and
the other idea go?

[39] **A**s to a full score and more.

[40] **I**s a full score and more far?

[41] N ever an ending far it is.

[42] A nd does never an ending far
it is go anywhere?

[43] Y es; to where thyme and primrose
ideas do grow do some of my
ideas go.

[44] B esides this to where do the rest go?

[45] T hey go to a coming back.

[46] T o a coming back?

[47] Y es, to a coming back do they go.

*Oh, my mind truly I know to be a wondrous place;
its ideas and their ways immensely fascinating.*

Mellifluous Voice

Verse 16

Completed
3:43 pm, Wednesday, 21st April 2021

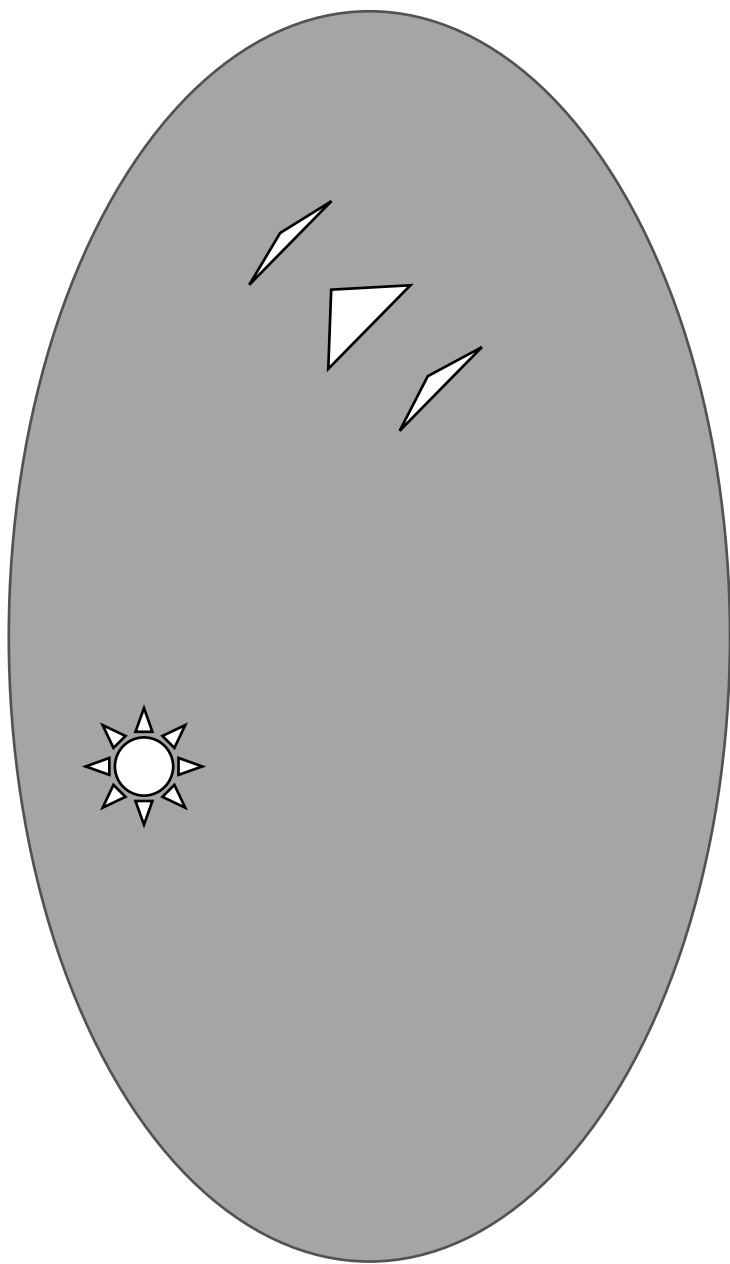


Illustration 16. RMcS © 2022

Your mind; does it have: does it
contain any a religious idea;
any a mythological idea:
ideas that would be
open to religious belief and
mythological considerations?

[2] No religious a tradition; no
mythological a stream is there
in the everyday nightly outside
world that my mind can't
understand.

[3] For each and every one of them
does my mind not alone have
one to two to three ideas for
comprehending them but
way the many the more.

[4] How about for the religions and
mythologies of classical antiquity
in any a region of the planet?

[5] You name them and my mind
cannot alone understand them
but also respect and appreciate
them given their day and
a place of origin.

[6] How about for any of
the religions and mythologies
of this our own day?

[7] The same to same way does

my mind them approach: them
respect and appreciate.

[8] **H**ow about then for any of the
religions and mythologies that
would be of the near and
far away future?

[9] **S**ame to same sameness would my
mind look upon them as upon
the contemporary or on those
of the not so long ago and of
antiquity far backing away
into itself.

[10] **H**ow about fervently believing
in and diligently practicing
any of them?

[11] **M**y mind feels no obligation to
itself or to the outside world of
itself: to the human world or
to any a God or gods of that
outside world, to believe or
not to believe anything; to
practice or not practice
anything.

[12] **S**ufficient and satisfying it is
unto itself just to be able to
understand them and
appreciate where they are
coming from; where they are
and where they are headed.

[13] You may know from where they
have come; you may even
know where they are now
but how can you claim
to too know where
they are headed?

[14] As sure as I know that the sun
is headed for setting do I know
where they are headed.

[15] To where then are they headed?

[16] To being no more.

[17] My mind had ideas; my mind has
ideas and will continue to have
ideas that will be open to an
understanding, a respect and
appreciation of any and all
religions; of any and all
mythologies given their
day and place of origin.

[18] And, where are you on the
founders of say the great
religions of the world?

[19] Nobody ever founds; ever
institutes a religion: a new
religion, merely they selectively
pluck from flowers that are
already there in valley wide
and along hillside stretching

and according to their own
familial upbringing and cultural
inpouring pressures and their
own needs and sensitivities
to the wellbeing of their
fellow human beings;
willingly, desirously,
artistically and artfully
arrange them in different
vases; be they plain or
ornate in design; various
in shape and size that others
may discover them in places
of prominence and enjoy them
for the duration that will be in it.

[20] What if that duration is of say
a millennium, two or three?

[21] Whether it will be for another day;
another month, year, decade,
century, millennium or more,
a duration is still a duration;
the life of cut flowers sitting
in a vase being enjoyable
but for a time.

[22] The memory of the fragrance
though can last for quite some
time before fading away and
no more being.

[23] Outlasting alone are the vases;

yet this lasting too is not
without an ending
coming into view.

[24] Self?

[25] What might you call your mind
if you were to call it by any
other a name?

[26] Cosmos at home.

[27] Cosmos at home?

[28] Yes; the Cosmos is at home
in me; me in the Cosmos.

[29] How about in everyone else?

[30] The Cosmos is being at home in
everyone else; everyone else in
the Cosmos.

[31] The Cosmos is of itself wherever
it is; there being nowhere
where it isn't.

[32] Then is there any a difference
between the Cosmos being at
home in an ant and say being
at home in a stone?

[33] Every difference in sameness
there is; every sameness
in difference.

[34] **H**ow about it being at home
in you and them?

[35] **T**he same sameness: every
difference in sameness there
is; every sameness in difference.

[36] **B**ut surely; surely there must be
a definite difference of some sort
between them for after all an ant
is an ant, a stone a stone and
you a human a human?

[37] **T**here is that too, but I am telling
you, the Cosmos is itself in ant,
in stone, in you and in me; we
in the Cosmos.

[38] **A**s plain as plain this be.

[39] **N**o need to be placing any
a further one to two to
three words on it.

[40] **Y**ou are given at times; no not at
times more like most of the
time; if not in fact all of the
time, given to speaking in
ten suns a day coming
into appearances and
twelve moons a night.

[41] **W**ho can follow such
a profusion of light?

[42] Would that you were a little less
lightful; a little dimmer, even
a whole lot dimmer for we
stroll; we saunter, we amble
and even trudge our minds
a whole lot better in the
semidarkness.

[43] In truth do we move them along
much better in a predawning
or a gloaming.

[44] All this light of yours is blinding us.

[45] Then you will either need to adjust
your minds to my light or be
with strolling your ways for
I have no notion of being
any other away than
the way I am.

[46] I will continue to talk in ten suns
and twelve moons otherwise
there will be no way for me
ever to be able to speak in
one hundred galaxies and
ten thousand nebulae if
I don't train myself to
speak and to think
with the given lights.

[47] In childhood, I spoke a sun
a day a moon a night.

[48] **N**ow, as you have noticed, I speak
in ten suns a day coming into
appearances and twelve
moons a night.

[49] **H**ow much the more so is my mind;
are my ideas continuously upscaling
themselves.

*Oh, my mind truly I know to be a wondrous place;
its ideas and their ways immensely fascinating.*

Mellifluous Voice

Verse 17

Completed
7:57 am, Tuesday, 27th April 2021

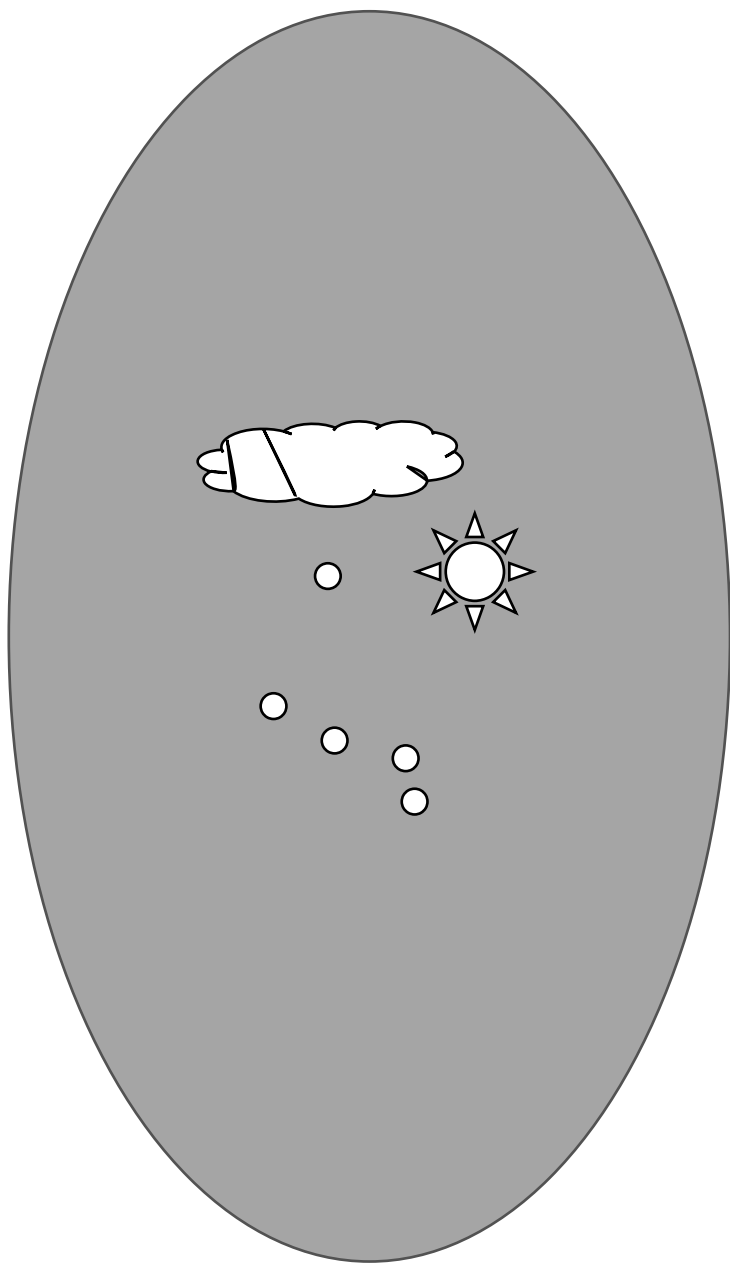


Illustration 17. RMcS © 2022

What say you; what says your
mind reality is?

[2] It is not what everyone
has been saying for
the ages it is.

[3] Whatever a western, eastern,
southern or northern
interpretation says
reality is; it is not.

[4] Then, what say you it is?

[5] For sure to certain sure, and
respectfully it is not what the
Jews, the Christians and
the Muslims say it is.

[6] What about what the Hindus
and Buddhists say it is?

[7] In likeness to for sure to certain
sure and respectfulness, it is
not what they say it is.

[8] How about what the Taoists
and the Confucianists say
it is?

[9] In likeness; it is not
what they say it is.

[10] What about what all the
mythologies, philosophies

and all the ideologies of
all the nations of all
the ages say it is?

[11] **N**ot that I would claim in anyway to
know what all have to say, I will just
say, it is not what they say it is.

[12] **W**hat about what say all the various
ontologies, cosmologies and
epistemologies that have
come down to us from
the insightful ones of
old, including from
those of this our
own day?

[13] **I** will lay claim to say that they
don't know what reality is.

[14] **T**hen, if they all according to you
don't know what reality is, do
you; do you yourself even
know what reality is?

[15] **H**ow; how would I know that?

[16] **O**nly you know that whatever
anyone else claims it is,
you say it is not.

[17] **T**he two once most powerful
paradigms for interpreting
reality, namely the here
a there the there a here

religious; that being
the spiritual integral,
and the everywhere
here a there scientific;
this the materialistic
component being are
in the light of palpable
new developments of the
unexplainable kind, quickly
becoming quite obsolete; no
longer being able to adequately
cope with that which is and
always has been way way
way out of their league.

[18] **T**hen, are they of no use at all?

[19] **I**n themselves, yes, they are of
course but in this kind,
wanting a more robust
and comprehensive
interpretation of reality,
they must as it were, ready
themselves to graciously
pass on the baton.

[20] **A**re you saying then there is more
to reality than everyone and anyone,
including yourself knows?

[21] **Y**es, that would be well drawing us
nigh to what I am trying to get at.

[22] **A**nd what it is I am trying to get at

is that everything we have ever
claimed to know about reality;
ever projected or layered on
to reality is not reality.

[23] **H**ardly a faint touching is it
on its surface.

[24] **P**erhaps reality was never meant
to be known; is never meant
to be known.

[25] **W**hy wouldn't it be meant
to be known?

[26] **I**t is meant to be known but
not in the way we have all
along been saying.

[27] **T**hen did not even Hawking,
Einstein and Newton know
what it is they were talking about?

[28] **Y**es; they did not know what
they were talking about.

[29] **H**ow about Lucretius,
Ériugena and Aquinas?

[30] **Y**es; they too did not know
what they were talking about.

[31] **T**hen how about Plato,
Socrates and Aristotle?

[32] **Y**es; and they too did not

know what they were
talking about.

[33] **A**nd to circle aways back coming
in around and about; how about
Confucius, Mencius and say
Wang Yangming?

[34] **Y**es; they did not know what
they were talking about no more
than did Lao-Tzu, Lieh-Tzu
and Chuang-Tzu.

[35] **H**ow about then Siddhartha?

[36] **Y**es; he too did not know what
he was talking about when it
comes to having a profound
understanding of what reality is.

[37] **S**urely; surely, surely the prophets
Moses, Jesus and Muhammad had
the most perfect understanding
of what reality truly is.

[38] **Y**es, yes, yes in themselves; from
themselves unto themselves and
for themselves and their followers
an understanding of it they had
that was indeed a perfection: a
perfection yes, but according
to themselves alone.

[39] **E**ase up there now in your word
galloping away freely but was

it not rather that such an
understanding of reality
was bestowed upon
them by their God?

[40] In other words, this is not
what they say reality is but
essentially it is what their
God says it is and desires
of them to be of the same
point of view?

[41] Yes, yes, yes in themselves;
from themselves unto themselves
and for themselves and their
followers an understanding
of it they had that was
indeed of their God;
their God according
to their understanding
of who they claimed
God to be.

[42] Of course naturally and
understandably, God
for them would be
the sole Creator of
everything that was,
that is and ever will be.

[43] For them God is reality;
reality God: the one alone God.

[44] It is their belief and all belief being

in need of full respect; so to
thusly too do I in abundance
their beliefs fully respect
while all the while saying
away freely what for me
I think things to be.

[45] **W**hat then to anymore say you
reality is?

[46] **I** say, I don't know but I am certain
of one thing and that is, it is not
what we: all of us here on this
lovely planet have been
saying it is.

[47] **T**hen is there any way we will be
able to know reality more fully?

[48] **Y**es; yes, there is but we will
need to ask for some help.

[49] **A**sk for some help; from where;
from whom; from what?

[50] **F**rom where will come our help
if not from ourselves?

[51] **W**e are not the only knowers
in and of reality.

[52] **W**e have no exclusivity in this area;
nor ever had even though we have
fully convinced ourselves
that we have.

[53] In fact even in this our own day
we are more convinced of it
than ever.

[54] Perhaps we are on the cusp of
a fully-fledged crescendo.

[55] From outside of ourselves this
help will come.

[56] And already it is here.

[57] Outside of ourselves and is already
here; what does that mean?

[58] Yes, from the moving throughers;
the passing throughers.

[59] You mean; you mean what; you
you you mean extra-terrestrials?

[60] That is an old word; fast becoming
redundant: not suitable for the
times we are in nor entering into.

[61] Then call them aliens?

[62] A word in likeness towards
redundancy soon too headed.

[63] Moving throughers or passing
throughers is more accurate
for they not alone do pass
through the atmosphere
but the very planet itself.

- [64] Come through they can say
diamond or granite; limestone
and concrete wall, metal and
plastic partition all; say through
still to wavy waters; say the air:
say anything of substance at all;
even right on through our very
own bodies.
- [65] They can disappear or return back
in through these as easily as in
similitude to the quantum
movement occurring in
electrons between atomic
layers of material; ever so
how many the layers there be.
- [66] The latter occurrence in comparison
being merely a rudimentary activity
to the way they can be: in an out of
existences come night come day
come besides any a way.
- [67] They can suddenly be in appearance
here and simultaneously be there on
the other side of what we would
call a solid substance.
- [68] Such is their ease of familiarity
with simultaneity and spontaneity.
- [69] It being as it were second
nature to them.

[70] **T**hey can be in existence right up
next to you and you wouldn't
even know they are there;
they being directly on the
other side of the air, call
it for wording on the
inside of the air.

[71] **Y**es, we can receive help from
those who come from where
we have not yet been.

[72] **D**o you mean beings then from
deep within the planet or from
beyond the Solar System?

[73] **F**rom where to where do you mean?

[74] **I** am not sure if beyond is the
most suitable word here.

[75] **P**erhaps from out of the unseen
might be better.

[76] **T**he invisible surrounding of the
planets, the stars, galaxies and
nebulae is quite contrary to
belief and say all in all a
physical phenomenon
of a kind.

[77] **W**hat reality is, is not these and
their surroundings alone.

[78] **T**hey and it are like summer hazes
over early morning streams
of the fields and groves.

[79] **R**eality is more of a behind of all
this invisible visibility; this tangible
phenomenon, phenomena we
would claim reality to be.

[80] **C**an our diminutive human minds
then even hope ever to be able
to comprehend this reality
of which you speak?

[81] **M**y mind; nobody's mind
exists for nothing.

[82] **I**f our minds can't even comprehend
what is the haze then what can we do?

[83] **H**ere is a thought; but could say
Artificial Intelligence be
our way through?

[84] **A**h, let's leave that for another
day's conversation to do.

[85] **S**uffice to say for the meantime
that AI is not the primary
artificial intelligence
on the planet.

[86] **T**here is an altogether mightier and
much more experienced and

well-practiced artificial intelligence
than it and for long long before
it has it ever been in existence.

[87] Wonder we what that might be.

[88] Wonder on; wonder on and
you will come to see it is we:
human beings plain simply.

[89] In the meantime, what then
are we to do?

[90] Float upon the haze without trying
to say what it is.

[91] Float your thoughts into the world
that you think you know.

[92] Knowing that you don't know what
reality is will itself act as an opening
into a knowing of what it is.

[93] Is the Cosmos or Cosmoses;
Universe or Universes the
totality of reality?

[94] Not at all at all.

[95] Sometimes, I take to wondering;
if what we call the Cosmos
is not but a mist droplet
with we and the all dwelling
it within: a mist droplet
among many in likeness

having come to alight
somewhere way down there
within an apple tree in full
bloom of a widely spreading
about orchard for as far and
as far as the eye can see; it
prettily glistening and undulating
away there within in a soft gentle
early morning breeze.

*Oh, my mind truly I know to be a wondrous place;
its ideas and their ways immensely fascinating.*

Mellifluous Voice

Verse 18

Completed
5:38 pm, Monday, 3rd May 2021

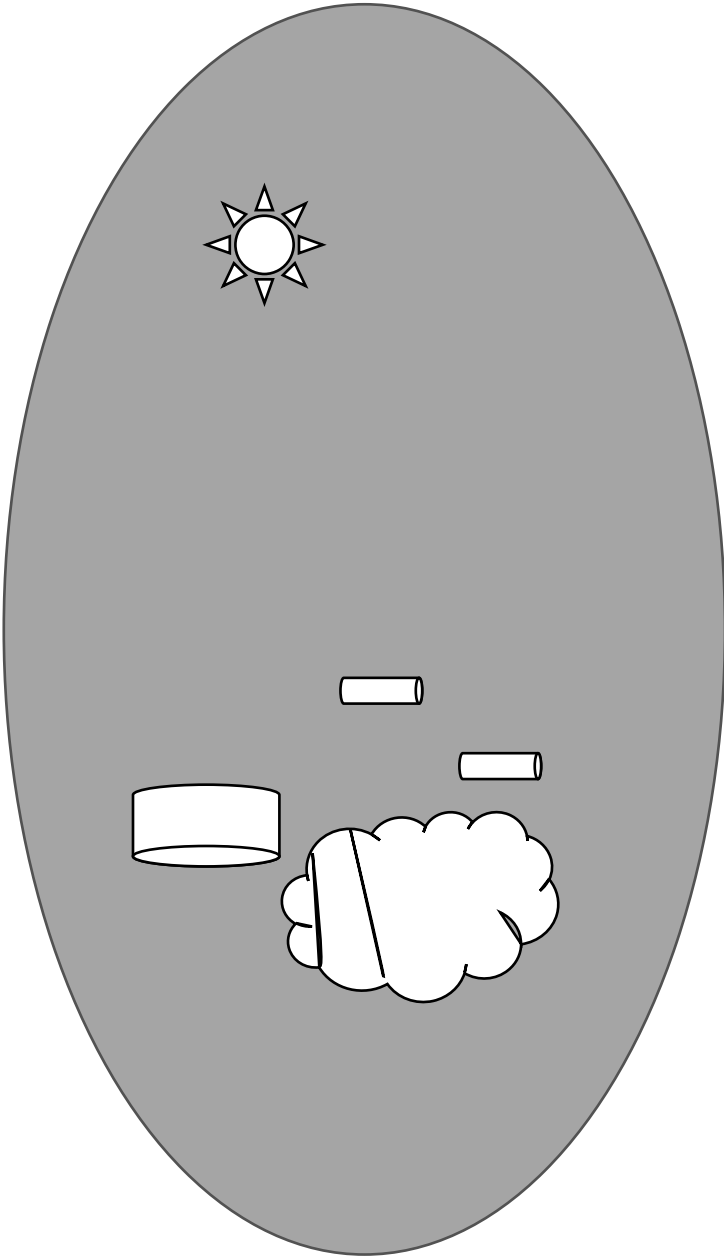


Illustration 18. RMcS © 2022

How came you to culture your
mind; your ideas the way
you do?

[2] I am a very good listener.

[3] In your solitary existence here
on the side of this hill, who is
there to listen to save to the
singing of the birds and the
various sounds of the
animals all around?

[4] Are these enough for you to be
able to culture your mind?

[5] There is the listening to these; there
is a listening to the wind; to the
swaying of the trees and the
shrubberies; the running
down adown to the
river of the streams.

[6] There is a listening to springs,
wells and waterfalls; to thunder,
rain and snow.

[7] There is the listening to the dew,
frost and ice and to the flow
of water up tree xylems.

[8] There is the sound of mist coming
in and floating its way down
over the hill.

- [9] There is the sound of clouds
moving into one another
and becoming one.
- [10] There is the listening to the sound
a rainbow makes when it is
coming into location formation;
is in location formation and
going out of location formation.
- [11] Always too enjoy I do your
visitations; our fine
conversations a
listening too they be.
- [12] Certainly for we they be.
- [13] There are so many things in the
everywhere about to listen to;
all having something to be
taught; something to be learnt.
- [14] Are all these including we enough
then to culture your mind?
- [15] I listen to the like unto wording
that is ever coming from the
cloud dwellers; more finely
to say, the dwellers who
have taken on the
shapes of clouds.
- [16] Cloud dwellers?
- [17] When I look to the clouds, I will

momentarily catch a glimpse
of them in a shape relatable.

[18] Sometimes alike unto a face;
sometimes unto an entire body.

[19] All in all humanlike in shape
though not human.

[20] Perhaps to the rabbits, the foxes
and the deer they appear as
rabbits, foxes and deer; as
birds to the birds as hills
to the hills and as waves
to the wavy seashore.

[21] Do possibly they do.

[22] From the wordings of the
cloud shapes much I do learn.

[23] Are the clouds enough; the
cloud dwellers enough to
culture your mind?

[24] I listen to voices from beyond
the clouds; pulsating voices
unknown reaching in to me
from out among the stars.

[25] But how do you know that what
you claim to be hearing; to be
learning from all of these and
more the many are indeed
outside of yourself?

- [26] **H**ow do you know it is not
in truth you alone talking
away to yourself?
- [27] **I**t is very difficult indeed, though
not impossible, to convey the
truth to those who want to
think it in terms of things
not being so.
- [28] **A**ll of these of which I have
mentioned speak either
directly or indirectly to me.
- [29] **E**njoying listening attentively to
them I am; day nightly hugely
learning from them.
- [30] **H**ow do you know that you
are not fooling yourself?
- [31] **I** know I know I am not.
- [32] **B**ut just saying it is so may not
be enough on to go.
- [33] **D**o you know it for full certain
that you are not fooling yourself?
- [34] **Y**es; for full certain I know
I know I am not.
- [35] **B**ut we humans can be amazingly
cunning; unbelievably
self-deceptive when it

comes to our own thoughts;
imaginings and perceptions.

[36] Wouldn't you agree?

[37] If I tell you, I can hear the cloud
shapes speaking to me, it is the
truth I am telling you.

[38] If you can't be open to accepting
such wayouttivity; there is nothing
I can for you about it do.

[39] Perhaps, then you are always
dreaming; always in a
dreamlike state of mind:
always dream forming for
dreams too have a funny
way of presenting us with
reality that would seem to
be real enough, even
authentically tangible
enough but then in a
second to two to three we
but awake from out of it
only to realise we have
been but dreaming away.

[40] When I sleep I dream.

[41] When I awake from my sleeping
I nearly always recall them;
the dream or dreams that
I have dreamt.

[42] In listening for instance to
the cloud shapes, I am fully
awake; as fully awake as I
am here and now.

[43] Either you believe that my words
describe what they say they are
describing or you don't.

[44] Remember though, there is a big
difference between being willing
to accept something being told
to you and being able to release
yourself from not being able to
willing accept something
being told to you.

[45] This requires a whole new way of
looking at everything you ever took
to be not alone the ordinary but
the extraordinary; yourself
here including.

[46] Someone of five to ten to a hundred
to a thousand to ten thousand
years ago having heard my
words and according to
their needs would have
clearly understood what
they were moving towards.

[47] The same to same of someone
of five to ten to a hundred to

a thousand to ten thousand
years in the future with
hearing my words and
according to their needs
will clearly understand
what they are moving
towards.

[48] **M**any the more though would
and will be like how we here
now are with almost not being
able to make neither head nor
tail of what you are saying.

[49] **T**hen to you let me put this question.

[50] **W**here is the past dwelling?

[51] **A**h, that is easy.

[52] **I**n the past; where else?

[53] **T**he present?

[54] **I**n the present; where else?

[55] **H**ow about then the future;
where dwells the future?

[56] **A**h, this line of questioning is
getting a whole lot easier.

[57] **W**hy where else dwells the future
but in the future; no?

[58] **L**et the future be dwelling in the

future; the present in the
present and the past
in the past.

[59] **M**ind you these behave not at all
unlike dandelion seed orbs floating
upon the playful wind.

[60] **A**t times it would have the past be
over there in the future; the present
in the before of the past.

[61] **A**nd as if that wasn't fun enough
for it wouldn't it make all
three simultaneously go
out of existence only
to bring them back
in again at its
leisure wherever.

[62] **A**nd there is a this a thing:
How would you know if your
love for the past wasn't a
misplaced love for the future;
the future for the past?

[63] **H**old on a moment for the easier
has just taken to flying away.

[64] **A**nd anyways, perhaps
the present is the one that
is doing the misplacing.

[65] **Y**es, place; placing being where
they are at; place for the time

being time; though time for
the time being place never being.

[66] **T**hen, for heaven's sake what is time?

[67] **N**ot for your own sake?

[68] **T**ime is an ongoing once upon a time
contrivance which is deliberately
replacing place with itself.

[69] **A**ttempting it is at every turn in every
age and in every culture it seems
to bellicosely keep putting and
keep keeping place in what it
considers to be its proper place,
namely unquestioningly to be
wherever ever however ever
subservient to it.

[70] **W**hy this continues to be
is hard to see.

[71] **R**estore place to its rightful place and
all will be well again, this you will see.

*Oh, my mind truly I know to be a wondrous place;
its ideas and their ways immensely fascinating.*

Mellifluous Voice

Verse 19

Completed
4:07 pm, Sunday, 9th May 2021

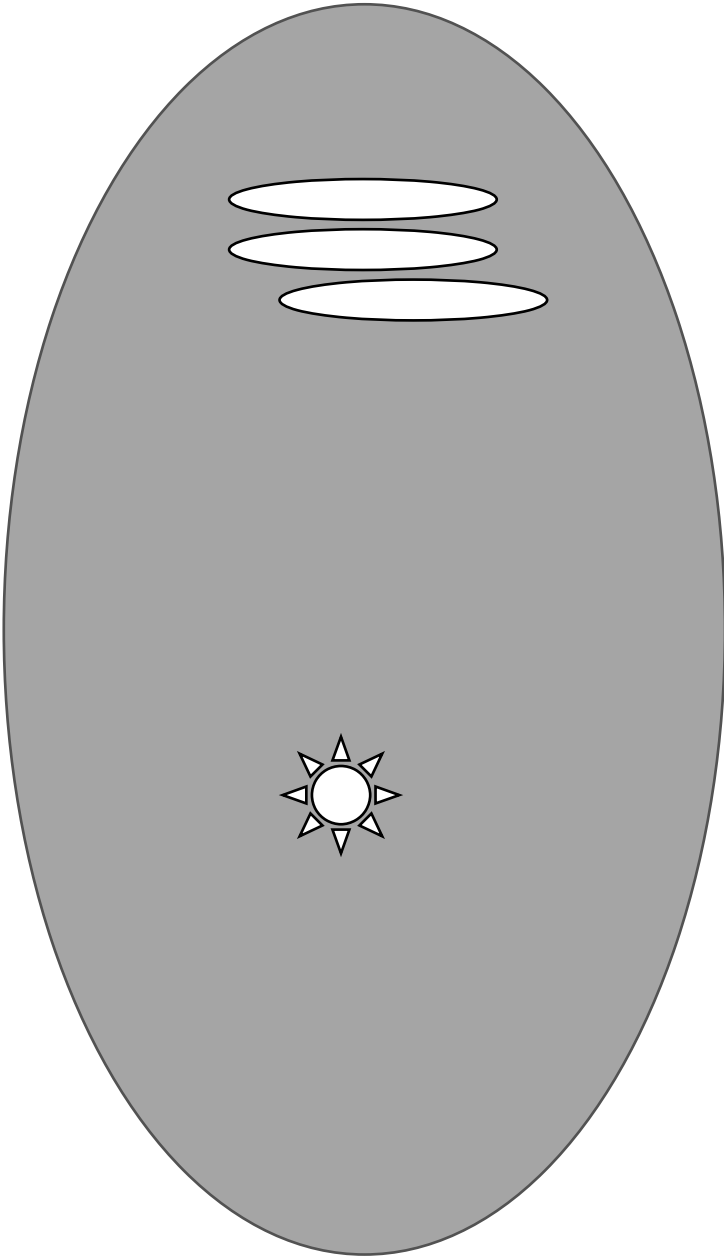


Illustration 19. RMcS © 2022

Your ideas; are they always in
agreement with one another?

[2] **N**o two ideas ever agree
with each other.

[3] **S**eriously?

[4] **T**hen, how does your mind
get along with itself?

[5] **I**s it not always in some
kind of turmoil?

[6] **B**eing not in agreement
is a harmony.

[7] **M**y mind is always in harmony.

[8] **H**ere in the everyday nightly world
to disagree with someone is not a
harmony rather a disharmony it is.

[9] **A**nd it can at times be quite a
struggle to recover the lost harmony.

[10] **T**o always be in disagreement with
one another is a way of my ideas;
to be always in agreement with
one another is too a way of
my ideas.

[11] **B**eing in full disagreement with one
another doesn't undermine the
constant harmony that exists
between them; neither does

being in full agreement.

[12] **H**ow then are disagreements
between them resolved?

[13] **N**ever are they in any a disagreement
finding themselves that would have
them be in need of a resolution.

[14] **B**ut surely when we here in the outside
world disagree with one another we
have to resolve it in order to be
able to work with one another;
to be able to accomplish certain
objectives and reach specific goals.

[15] **I**t won't happen; it will never happen
unless we are in agreement with
one another.

[16] **T**rying to resolve disagreements
implies that harmony wasn't there in
the first place: namely, the recognition
that harmony exists whether you are
in agreement or disagreement.

[17] **M**y ideas by nature are always aware
of the underlying harmony which
exists between them and among
them: which exists in my mind.

[18] **M**y mind being the realisation of
harmony.

[19] **M**y ideas as such have no need

to be making any extra effort to be trying to mend as it were any broken harmonies.

[20] **W**hat is important is the subject matter of the agreement or the disagreement.

[21] **T**hen are you now admitting that there is in fact disharmony or conflict in your mind?

[22] **N**ot at all; none whatsoever is there.

[23] **B**ut listen; we humans are nearly for the most part always troubled in our minds over one thing or another.

[24] **A**nd you are saying that though you too are a human, assuming you are; surely you are, you don't ever experience any turmoil in your mind: that your ideas are always dwelling in harmonious coexistence?

[25] **Y**es; that would be true to say as far as that kind of reasoning would go which in the going of it isn't really very far at all.

[26] **T**hen how do you deal with the everyday nightly worries of life; say for instance, the very problem of existence itself

and problems associated
with post existence?

[27] And what too of the more
immediate melange of
problems such as physical,
emotional and intellectual
poverty, social inequality
from bottom up from top
down and unemployment
and retirement, religious
condescension conflict
and war, political polarization,
privacy and security, trust and
honesty, education at every
level, air food and water,
health and healthcare,
credit access and compound
interest, discrimination
especially on the grounds of,
but not confined to, colour,
ethnicity, age, sex, or mental
or physical disability, housing:
proper housing, epidemics
and pandemics, investigative
journalism, fake news, advertising
and superficiality, shallow thinking
and, downright stupidity, crime
and violence, law order and
policing, detention and capital
punishment, arms stockpiling
and selling, turning the blind eye,

human indignity, financial
and political corruption,
human trafficking, child
labour, asylum seeking,
cultural integration and
deliberate unwillingness
even a couldn't be
botheredness attitude
towards learning new
languages, addictions
to all sorts of things,
indifference to tradition
and culture, ungratefulness
to forbears and ancestors,
social and familial violence
and abuse, loneliness,
depression, divorce, abortion,
suicide, euthanasia, climate
and planet change, our
destruction of the natural
world, our projected human
colonization of the Solar System,
sustainable energy and energy
storage, genetics and decoding
and writing DNA, the human
mind and consciousness;
consciousness and physicality,
waste and garbage disposal,
autonomous drone warfare,
Artificial intelligence, nuclear
power plants; just to mention

but a few of the major ones?

[28] **M**y ideas are quite familiar with all
of these and many the more
besides but they don't worry
about them for that is not
the way my mind works.

[29] **M**y ideas all harmoniously
disagree with one another; all
agree harmoniously with
one another and all but
harmoniously agree and all
but harmoniously disagree
with one another simultaneously.

[30] **I**t is the harmony of my ideas that
has my mind be harmoniously
harmonious.

[31] **W**ith being in harmony with itself
is it in harmony being with the
world outside of itself; that is
the natural world but in
particular the everyday
nightly human world.

[32] **I** will disagree with you; I will
agree with you and with
anyone while all the while
being in harmony with
them though they most
likely will not be of the
same understanding as me

on what the harmonious be.

[33] **N**ow how then is it possible for us to be of such a harmony as yours; how do we harmoniously be in disagreement with one another?

[34] **W**hen we are in agreement with one another we have no problem with harmony: being in harmony; it is only when we are in disagreement that we have the greatest trouble with being harmonious.

[35] **T** rue harmony is the underlying constant which allows you to respectfully either to disagree, agree or be of a combination of both say.

[36] **S**uch is the way of my ideas; my ideas in being the way such of my mind.

*Oh, my mind truly I know to be a wondrous place;
its ideas and their ways immensely fascinating.*

Mellifluous Voice

Verse 20

Completed
7:42 am, Thursday, 13th May 2021

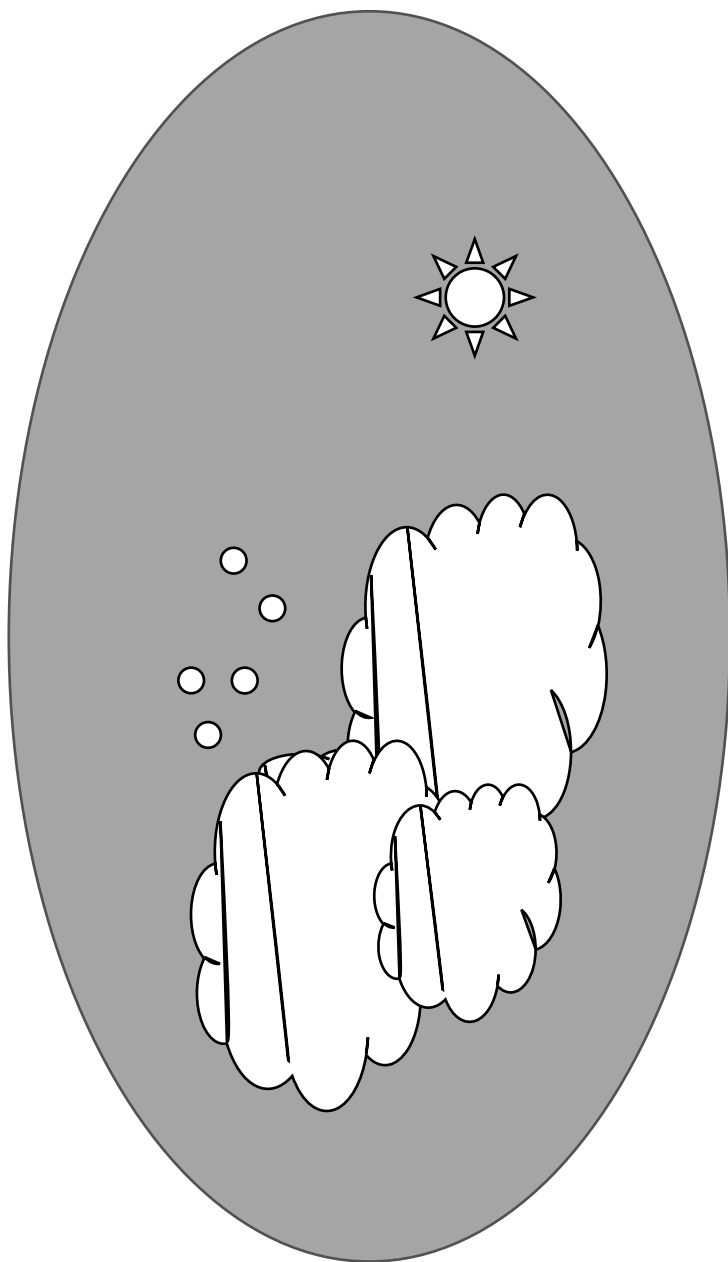


Illustration 20. RMcS © 2022

Your thoughts; on what do your
thoughts depend upon?

[2] **M**y ideas.

[3] **Y**our ideas; on what
do your ideas depend upon?

[4] **M**y mind.

[5] **A**nd your mind; on what does
your mind depend upon?

[6] **O**n the wherever it finds itself.

[7] **A**nd how about the wherever it finds
itself; what does it depend upon?

[8] **T**he surrounding and the
abounding wherevers.

[9] **T**he surrounding and abounding
wherevers what do they depend
upon?

[10] **T**he planetary, starry and galactic
immediate and on and on to
away the way be far away
out into the nebulous of
nebulae of what we
would call the Cosmos
here to say; calling it too
the Universe would not
lead us astray.

[11] **W**ould it make any sense to

continue and to ask, does the
Cosmos depend on anything?

[12] Yes, you are right; such a question
wouldn't be making any sense.

[13] My thoughts, besides and
in addition to depending upon
my ideas also depend upon
one another.

[14] My ideas, besides and in addition
to depending upon my mind also
depend upon one another.

[15] And the wherevers, besides and
in addition to depending upon
the Cosmos also depend
upon one another and in
their interdependency upon
one another are they
dependent upon the
seeming invisibleness
which exists between
and often about them;
that something which
for want of a more suitable
word, not yet having made its
way to me, I will call it sea or
seas; ocean or oceans which
as it were shores up to them.

[16] You mean that which scientists
would call space or to coin

a more contemporary phrase,
dark matter?

[17] **T**his works for them seemingly
but not for me.

[18] **T**hen aren't you a scientist
of any a kind?

[19] **I** feel like laughing out loud
at such a thought.

[20] **M**e a scientist; even a scientist
of any a kind?

[21] **A**re the soles of my feet and the
pads of a fox's paws the same?

[22] **H**ow about the footprints of
the heron and the horse?

[23] **T**o continue and to howsoever
to ever.

[24] **T**here is a no besides and in
addition to what the Cosmos
depends upon for the Cosmos
is unto itself unto itself.

[25] **T**o say the Cosmos depends on
something is to be thinking of
the Cosmos as having an
outside as a box would
have an inside and an
outside.

[26] Within and without the Cosmos has
no application; no meaning for the
Cosmos does not lend itself to
such a squaring away of itself
no more than does it to say
any a circling or a sphering
of it; not even to any a
mathematical equation.

[27] And are you going as far as saying
then not even the energy equals
the mass the speed of light
squared away one?

[28] Not even.

[29] It can't be boxed in in any way
not even within the contours
of language though this has
never stopped the scientist
or the mathematician from
confidently having a go at it.

[30] Here I too of course and from
a philosophising point of view
include myself I do.

[31] And no amount of thinking outside
the box as the phrase would go
will be sufficient enough if this
characteristic; this aspect of
the Cosmos isn't fully taken
into account.

[32] Any such thinking would be a nonstarter definitely.

[33] But; what if, yes but what if the Cosmos is but one of many Cosmoses?

[34] What if there is more than one Cosmos?

[35] What then would you have to say on it?

[36] Say well I would on it that I can understand that you being used to culturing yourself to think in terms of ones, twos and threes and all the way off out into endless numberings that such a thought could indeed without much to any opposition to it easily come to form itself in your mind and be attempting to express itself in such words and the like.

[37] For my part, I have a liking to think and say the Cosmos is complete rather than to be thinking of it as one

and in being as such it
could very well be
endless Cosmoses
but again not in the
numbering sense of being
many but rather in the sense
of being completely complete.

[38] **A**nd even to be considering it
thus; it definitely would not be
lending itself to a squaring
away no more than it would
to a circling or a sphering
or again for that matter
to any a mathematical
configuration.

[39] **N**o amount of trying to wrap
your head around this will be
sufficient enough if this
characteristic; this aspect
of the Cosmos or of the
Cosmos being Cosmoses
isn't fully taken into account.

[40] **A**ny such thinking wouldn't even
get us beyond the tops of the
trees there never mind the
beyond of the far off hills over.

[41] **H**ear to let me to here tell of what
yesterday afternoon became
unto me while strolling along

by the bank of the river there
below and carefree wondering
away to myself on what the
nature of physical reality
might be and on how
much truly of a physicality
is physical reality, when with
reaching to a much beloved
spot of mine, I sat myself
down to wonder under
these some more when
with the softness of the
breezes there all about
and the sounds of the
waters in shallow flow
and the lovely warmth
of the sunshine aglow,
didn't I willingly let myself
drift away into a sleep: a nap
lasting surely no more than a
few minutes; where therein
finding myself to be of this
halcyon dream; a dream
most unusual; nothing
in a likeness to it had
I ever dreamt afore.

[42] Now in this dream, I saw a beautiful
variegated theory general relativity
butterfly flitting curving and
warping and spacing about
among mid-May trees.

[43] And I found myself happy as a child
runfunly following it along until
it came to alight on a rock
where in the sunshine
there it enjoyed hold
folding opening and
closing its wings.

[44] As I was enjoying gazing at
it there came from along by
a shimmering stream there
the grove below a beautiful
speckled theory quantum
dragonfly.

[45] And it too in the momentum
of things felt an urge for
some touchdown time
in the lovely sunshine
and so came too to
alighting on the rock;
positioning itself within
some six to eight inches
of the butterfly.

[46] And it also took to enjoying
hold folding opening and
closing its wings.

[47] As I was watching them, didn't
I notice something quite
beyond full explanation
take place.

[48] All of a moment; a moment
happening so quickly;
so very quickly that I
could well have missed it,
but didn't they spontaneously
and with fully being in sync
with one another arise to
a height of some twelve
to fifteen inches above
the surface of the rock
where there they remained
hovering for some one to two
to three minutes perhaps
before turning and with
facing each other
simultaneously – and I not
knowing what was going
to happen next, but sensed
that something definitely
was going to happen held
my breath – didn't they both
move as it were right over
into one another; becoming
one to the other the other
to one.

[49] Gone was the butterfly; gone
was the dragonfly and in
their place was a totally
new lifeform.

[50] I was mystified and amazed.

[51] **H**ad the butterfly been transformed
into the dragonfly or the dragonfly
into the butterfly?

[52] **B**ut then again the new being that
was there in their stead was
neither a butterfly nor
a dragonfly.

[53] **H**owtosoever, a transformation
of some kind had taken place
which I for all of the most
part had seen with my
very own eyes.

[54] **T**his new being slowly descended
and alighted on the rock.

[55] **I**t was so beautiful having as
it did all the colours of both the
butterfly and the dragonfly as
well as many unique to itself.

[56] **S**trange to how strange though
but it was totally wingless.

[57] **A**nd in a moment to some moments
it began to slowly float itself at an
angle of some 75 to 80 degrees
up from the rock to my eye level.

[58] **I**n size it was about the width and
or say diameter of my hand with
having my fingers outstretched.

- [59] Yet it didn't give the impression
of being of circledom, squaredom,
rectangledom or any dom adom.
- [60] I couldn't say for sure what shape
it was for it seemed to be
constantly of another shape
and another shape yet of a
same shape staying.
- [61] I marvelled how it did that seeing
that it seemingly had no means
whatsoever to be able to move;
to ascend like that.
- [62] Yet there it was there hovering
silently in the air out before
my eyes with the sunlight
touching as it were every
single one of its colours
individually.
- [63] Its colours seemingly being
its eyes: multiple eyes.
- [64] Oh, it was so beautiful, not like
unto anything in kind I had
ever seen before either in
dream of sleep or in
dream of wake.
- [65] And then in a moment again
didn't it playfully float itself along
in and out among the reeds and

on out over the stream even
going to alight here and there
on stones before returning to
alight and float on the surface
of the waters and with at times
even disappearing beneath
the surface only to resurface
a stretch downstream and
hover or rapidly shoot away
up into out of sight.

[66] **A**nd as rapidly as it had shot
up it would so descend.

[67] **A**t times it would enjoy floating
backwards horizontally; at times
upwardsly; at times downwardsly.

[68] **I**t would completely vanish
and partially vanish here
and there about.

[69] **T**his amazing ability it once did
too with coming in to alight on
my two palms cupped together
out before me.

[70] **A** very pleasant tingling sensation
in my palms did I experience it to be.

[71] **A**nd I knew; somehow I knew this
new being; this unique lifeform to be
none other than a physical impossibility
possible; in a word: an Impossibilitypossible.

[72] It was a lifeform that was definitely
not an insect yet from an insect;
in fact from two insects,
a butterfly and a dragonfly
had it come into form.

[73] It was a something but what that
a something was didn't come
into my knowing.

[74] And I found myself thinking
that here as it were is a living
physical theory that would
most assuredly cause us to
significantly if not profoundly
reconsider everything we ever
knew about physics: about
the laws of physics; the
seemingly forbiddens
of physics.

[75] It would flip them upside down,
inside out and back to front
so it would.

[76] And even if that we could
at all allow ourselves to do.

[77] How much more then with
information formed I thought
will we need to be to be able to
comprehend physicality way
down to down down deeply?

[78] Oh, it was having mighty fun so
it was there about the stream,
the trees and me!

[79] And I too was very much of this
fun of the mental with observing it!

[80] And with a childlike giddy fullness of
joy I came to be of the folding of the
dream and the sleep awaking.

*Oh, my mind truly I know to be a wondrous place;
its ideas and their ways immensely fascinating.*

Mellifluous Voice

Verse 21

Completed
11:57 am, Sunday, 23rd May 2021

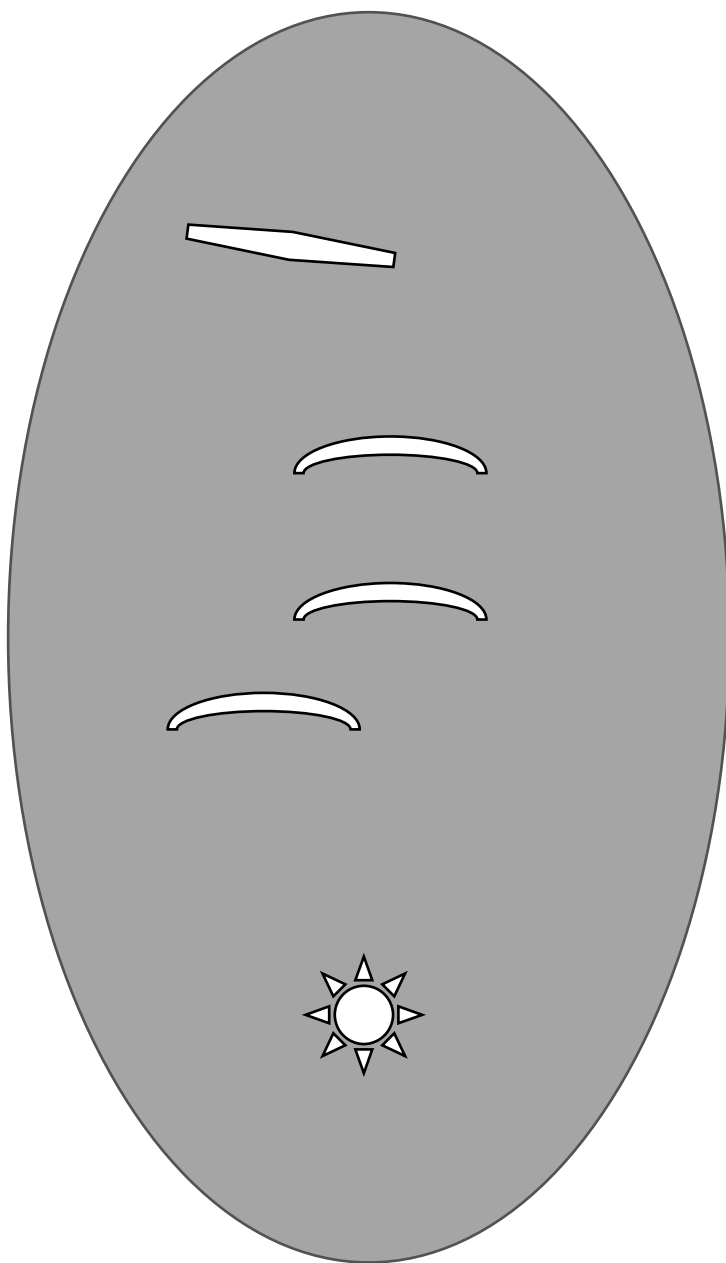


Illustration 21. RMcS © 2022

Your mind, does it share the
ubiquitous view that we
humans can somehow
fully know reality; can
have full knowledge of the Cosmos?

[2] It is more than a bit on the foolish
side so it is to be thinking that
we humans would be of such
a mind; would be of such a
self-deception, even of such
an arrogance as to believe that
we can know everything; that
we can seek out and eventually
have full to total to absolute
knowledge of the Cosmos.

[3] Whether it is true or not that
we are to such a foolishness,
self-deception and arrogance
inclined, we have at least
managed to convince
ourselves that we can
and that surely has to
count for something.

[4] It only counts for the fact that
we continually manage to
convince ourselves
that we can.

[5] Then granted we might not be able
to achieve it directly of our own

accord but conceivably we
could do so perhaps by
means of our super
intelligent computers
or by whatever else we
will have supersede them.

[6] **T**he starting point is not right.

[7] **H**ow to so do you mean?

[8] **R**eality is not something to be
known in the sense of
accumulating and piling high
mountainous bits and pieces
of knowledge about it and
then saying, I know it; I
know it; I definitely know
what it is I am talking about.

[9] **R**eality is an experience to be
experienced.

[10] **I**sn't experiencing something kindred
to a knowing something of it; to
having a knowledge of it to
some degree?

[11] **I** can experience the sunshine on
my face or on the backs of my
hands without having any
knowledge of how it manages
to warm them or as to how long
it has taken it to reach me from

the sun or whether it had come
in a straight line or by curvature.

[12] **I** can enjoy it; can experience it
without knowing any bits and
pieces about it.

[13] **E**xperiencing the Cosmos can
be understood to be of such a
similitude in kind.

[14] **W**e can and do experience it
without knowing anything about it.

[15] **B**ut what if just experiencing the
Cosmos isn't enough for some
of us; even for quite a lot of us;
even to even to as far as saying
the majority of us?

[16] **T**ry experiencing it first and then
in a when to awhile get back to
me on it.

[17] **T**hen should we not rather be
striving for fullness of no
knowledge; for absoluteness
of ignorance in order to
be able to set ourselves
free to experience the
Cosmos more fully?

[18] **K**now knowledge to be a constant
filling to brimming over of knowing.

[19] **B**y means of our knowledge
is our experiencing of the
Cosmos being enriched.

[20] **B**ut to be trying to enrich
that experiencing solely on
the strength of your
knowledge of it is where
for you everything falls apart.

[21] **K**nowledge is a means of
experiencing life but if you
let it get in your way or have
yourself led by it then the
only thing you will be
experiencing life to be will
be a day nightly taking on
of an up a down a hill,
a down an up a hill
but nowhere in the
above or the below
ever reaching.

[22] **O**nly wearing yourself out of
life will you be with covering
repeatedly the exact near to
same distant in between;
traipsing yourself in and
out of this and that
cul-de-sac foursquarely.

[23] **H**ow more to very more
sad pitifulness that would

- be; wouldn't you agree?
- [24] Agreed but, life; what
is life anyway?
- [25] Life?
- [26] Life to be sure is not an anyway.
- [27] Life is an experiencing of reality;
reality an experiencing of the Cosmos.
- [28] And it doesn't make any difference
whether it is for a single moment;
an hour, a day, a month, a year
or for tens of years or more
for life is an experiencing:
an enriching experiencing
of reality; an enriching
experiencing of the
Cosmos.
- [29] The Cosmos; what so then
is the Cosmos?
- [30] The Cosmos?
- [31] The Cosmos to be sure
is not a so then.
- [32] The Cosmos is experience
experiencing itself.

*Oh, my mind truly I know to be a wondrous place;
its ideas and their ways immensely fascinating.*

Mellifluous Voice

Verse 22

Completed
7:53 am, Friday, 28th May 2021

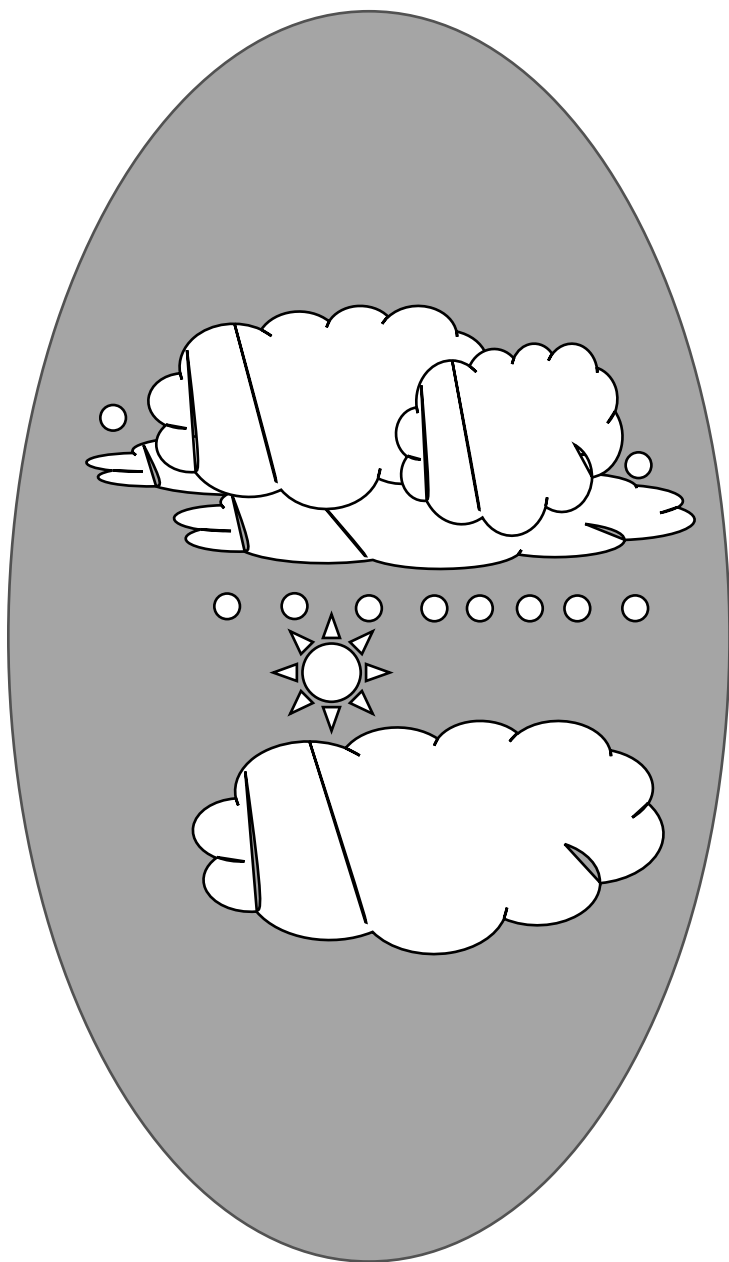


Illustration 22. RMcS © 2022

What is it about living
you like the most?

[2] **T**he most?

[3] **L**iving; I like living.

[4] **W**hat is living?

[5] **B**eing fully alive.

[6] **A**nd being fully alive, what
does that mean?

[7] **L**iving fear to the minimumlessly.

[8] **S**o around and around about to the
same ending as the beginning will
this form of questioning and
answering go if not something
is made to show for it beyond
the known, right?

[9] **W**hen I look to the sky it is to the
sky I am looking; to the land the
land and to the waters the waters.

[10] **T**hen plainly to plainly to nowhere
coming to nowhere going is this
kind of enquiry proceeding.

[11] **T**hen to so let us be with going to see
where such a procession might lead us.

[12] **W**hat is it about your mind that
you like the most?

- [13] **T**he most?
- [14] **W**ell, I like minding; yes,
I like minding the most.
- [15] What is minding?
- [16] **M**y ideas being themselves.
- [17] **H**ow to so do they?
- [18] **B**y carefreely.
- [19] **A**nd what to meaning does
that come to?
- [20] **T**he nice and easy here and there
vesselling of my thoughts about
my mind.
- [21] **Y**ou mean carrying them;
transporting them about
your brain?
- [22] **T**he brain is not the mind;
the mind not the brain.
- [23] **W**hat then is the brain?
- [24] **I**t is as the nose is; the eyes, the
ears, the tongue and the skin one
of the major senses of the body me.
- [25] **T**hen if not in the brain where
to where is the mind located?
- [26] **N**owhere to anywhere is it

located anywhere within or
anywhere without the body.

[27] **B**ut it has to be located somewhere
surely and if not of the within, the
without or it about, where is it
located?

[28] **T**he mind is located where the
mind is located.

[29] **T**hen to where is that?

[30] **T**hat that I would not know.

[31] **B**ut all to so as to much to many
are the other things about the mind
you do lay claim to know, then why
to why wouldn't you also that that
be able to know?

[32] **T**he mind exists, the mind doesn't
exist; it both simultaneously
does and does not exist.

[33] **H**ow can that to this be?

[34] **S**omething is off to strange to
unusual here; that is plain
simple to be seen in the
listening to your words.

[35] **W**hat then is the relationship
between you and your mind;
how are they of you?

[36] First, when you refer to me as you
and my mind to being something
else separate from me then you
don't know what it is you are saying.

[37] Bring me into the light of
some more knowing.

[38] They are not two but one;
me mind; mind me.

[39] What of your body?

[40] They are not three; they are
not two, they are one.

[41] So who to or what to are you?

[42] I am me; I call myself me for
a convenience of saying.

[43] Come back to a seeming
familiarity.

[44] Where in your mind dwells your
ideas and thoughts?

[45] There is no place in my mind
where they don't dwell.

[46] Then is your mind just a clod of
closely packed ideas somehow
managing to transport
thoughts to it all about?

[47] As the seeds in the soil; the fishes

in the waters, the birds in the air
and the stars in the heavens are
they: in having an abundance
of space between and about them.

[48] **H**ave I not ever mentioned that
my mind is a vast place and that to
how vast a place it is I have no idea?

[49] **Y**es; yes, you have and you have
to be sure but every time you
say something old anew it
comes out bringing with it
some nuanced difference
in the point of view
provided either by the
moment of the day or
the night and of course
by the place.

[50] **S**ay you say something here, as you
have just done and say you say
that exact same something
down over there by the grove
or on the slopes of the far
off hills over, it will have a
different meaning however
slight to subtlety that may be.

[51] **T**rue to true that a most insightful
word would be; place to meaning
the all-important consideration being.

[52] **H**ow came you; how came you to

have your mind; your body; your
body and your mind?

[53] **H**ow came the you to be?

[54] **C**ame it to be as it is as you can see;
as it is as you see came it to be.

[55] **D**o you mean biologically?

[56] **T**he biological forming into being is
but one aspect of the me coming to be.

[57] **A**nd the other; the other aspects,
what would they be?

[58] **T**oo numerous for me as to be able
to say in a long winding string of
nights and days.

[59] **S**imple but to simple in saying;
the Cosmos gave my mind
and me into existence to be
as the Cosmos itself gives
itself into existence to be.

[60] **T**he Cosmos and me are of the same
samenessing constantly; of the same
samenessing constantly the Cosmos
and me be.

[61] **W**hat of your mind?

[62] **W**hen I say me my mind is you see.

[63] **T**hen is the Cosmos also a mind?

[64] **T**he Cosmos and me are of the same
samenessing constantly; of the same
samenessing constantly the Cosmos
and me be.

[65] **T**hen, are you saying you are not
sure if it is a mind or not a mind?

[66] **H**ere to here place; the Cosmos has
not permitted me to know if it is
or if is not or if it is something
otherwise: something totally
beyond what we would know
isness and notness to be.

[67] **W**ould you assume though that it
is seeing that as you have said you
and the Cosmos are constantly
of the same samenessing?

[68] **H**ere again to here place; the Cosmos
has not permitted me to know.

[69] **D**o you think it ever will; ever will
let you know?

[70] **T**hat is not up to me to know; well
know this I do to be so.

[71] **H**ow to so to be but don't you feel
somewhat uneasy with not knowing
such things?

[72] **N**o; not at all.

[73] **W**hy should I; for not knowing is
as profound a form of knowing as
is knowing.

[74] **K**nowing as to not knowing and
not knowing as to knowing is a
characteristic of my mind.

[75] **Y**our mind it seems has a lot of
character.

[76] **W**hose doesn't?

[77] **N**either my knowledge nor the lack
of thereof is what is really important
but rather how I am being of the
way of the Cosmos.

[78] **A**nd the way of the Cosmos is the
way of always keeping openly hidden.

[79] **H**iddenness is the greatest form of
out in the openness; out in the
openness being the best way
to be, believe you me.

*Oh, my mind truly I know to be a wondrous place;
its ideas and their ways immensely fascinating.*

Mellifluous Voice

Verse 23

Completed
5:05 pm, Friday, 4th June 2021

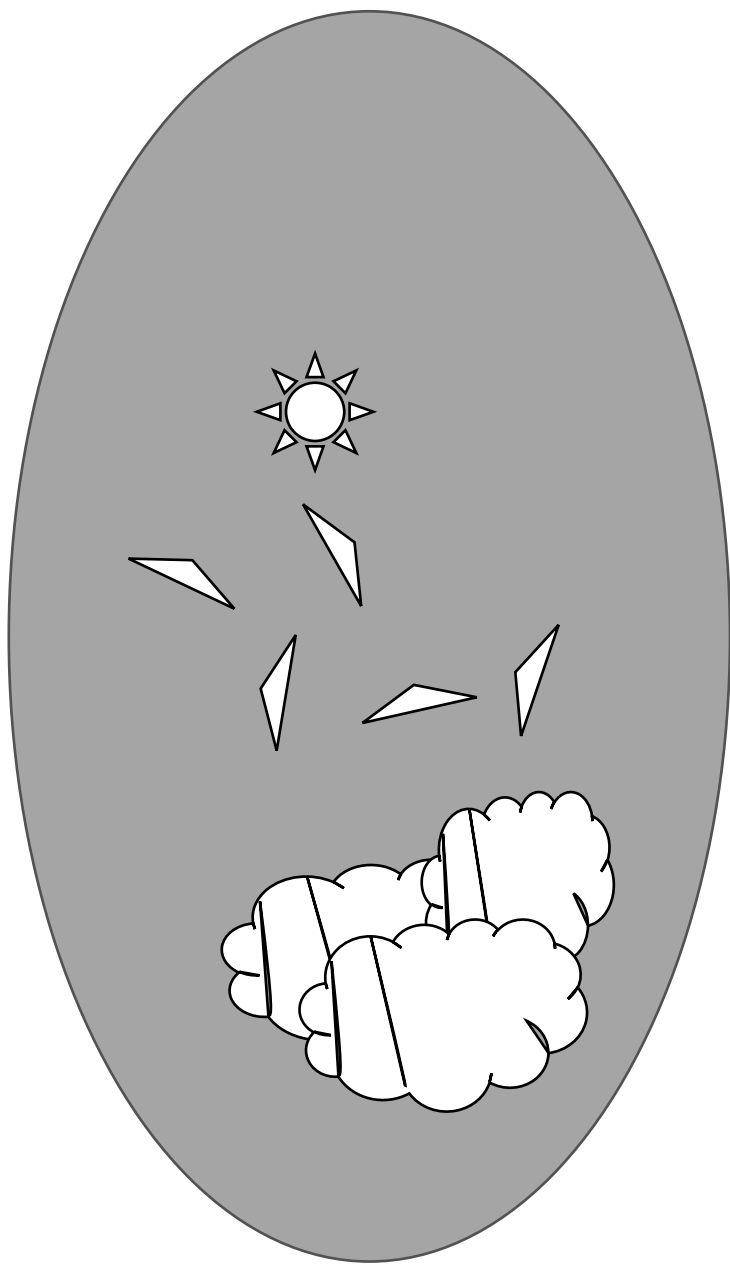


Illustration 23. RMcS © 2022

Are explain everything awayists born
explain everything awayists or is
it that they are taught by society?

[2] They are neither born explain
everything awayists nor are they taught.

[3] Self-cultured they are.

[4] And what form does this
self-culturing take?

[5] Whatever they say see; say hear
or read they categorically refuse
to believe it.

[6] Even if they were to investigate
it to the ninth degree?

[7] Yes, even to the nth degree would
they be still adamantly refusing to
accept it.

[8] Have you in your time thus far to
however long in thus far that
has been, met many explain
everything awayists?

[9] To every now to an again such in
kind have come to see me.

[10] In your experience of them then
is there anything they won't try
to explain away?

[11] By definition and factuality

there isn't.

[12] **T**here is nothing they won't take
on, nothing is there that they
wouldn't look upon as being
too much of a challenge for
them.

[13] **B**ut that is a good thing, isn't it?

[14] **A** good thing it is not for anything
and everything they will
remove from its original
mode and either re-present
it as something hardly
recognisable or go as
far as to convince that it
has no longer any basis
for existence: that there
is no need to be giving
it any further worthwhile
consideration.

[15] **I**s there an example that could
be taken on board?

[16] **Y**es; here to tell say is one.

[17] **O**n say, the very conventional
topical topic of Unidentified
Aerial, Aquatic, Terra firmal,
Rockal, Glacial, Stratovolcanic,
Molecular, Earth corey and
Outer spatial Phenomena;

they explain everything awayist
will from the get go and by
a default adage disclaim
and claim that they can
neither confirm nor
deny their existence.

[18] **A**nd having got that cover
all whatever is to follow
inconvenient ambiguity
out of the way, they
will straightaway then take
to playing their favourite
game, namely solitaire of
a kind which involves
systematically explaining
everything away for
themselves and for
anyone and all who
would be of a similar
to same inward-looking
outwardness.

[19] **W**ould it be hard to learn how
to play it I wonder for it
sounds very interesting?

[20] **T**o be sure to be sure, I wouldn't
know nor would I be wanting
to know but I imagine it
could be very difficult
yet possibly quiet
simple enough.

[21] **H**ow to say as far as to your
knowing does it go?

[22] **I**f explain everything awayists were
say to learn of a seemingly air
borne object moving seemingly
of its own accord in the air, for
instance; a flying conveyance:
an unknown craft of some kind
come out of a no known
somewhere; call it an
unidentified flying or
aerial phenomenon come
possibly from within,
without or way beyond
the planet; a vessel,
a vehicle of some
fashioning that could at
one moment be hovering
at an altitude of say seventy
to a hundred thousand feet
in the air and in the very
next moment be found
to have somehow
instantaneously descended
to a height of a mere fifty
to twenty feet above the
ground or the surface of
water, they will explain
that away until what they
will end up with will be

nothing more than saying
that it is just a grain of
aerial grit of some sort
having an irregular shape
and size that had been
carried down in a sudden
gust of high altitude
atmospheric wind.

[23] Amazing.

[24] There is more.

[25] If they were to learn that such
aerial crafts can often be found
to move along noiselessly at
speeds well in excess of
say 7 to 11,000 miles
per hour and with
producing various kinds
of G-forces running
into the hundreds if
not thousands or that
they spontaneously blip
in and out of visibility,
they will say that it is
all just an optical and
auricular illusion created
by the beholder; the
imagination on
hallucinogenic overdrive
or a radar or infrared
targeting malfunction or

faulty data of some kind
even perhaps a weather
formed anomaly.

[26] **A**mazing.

[27] **T**here is still more.

[28] **I**f they were to learn that such
a craft and the like were say
transmedium and could
just as suddenly and as
easily dive into the depths
of wavy sea waters as into the
heights of the atmosphere;
could dive down to the
very floor of the very
deepest region in any
of the oceans; could
remain there submerged
not just for a day to a
week to a month to
several months even
be to it several years
without ever having
any need to come up
to the surface and could
whenever they wanted
to move at knots that
would easily out run
and out manoeuvre
any a conventional
submarine or be

detected by any kind
of sophisticated sonar
equipment; they will
explain that away too
until what they will
end up with will be
a description of it
being nothing more
than a string of kelp
that had been carried
down to the bottom
of the ocean and it
there being tugged
along by a rogue
wave of some kind.

[29] Truly amazing.

[30] Yes; indeed.

[31] Are explain everything awayists
skeptics by any chance?

[32] Skeptics do at least leave some
room for the possibility that what
is being discussed may to possibility
turn out to be actually true.

[33] The explain everything awayists
will on the other hand leave
absolutely no room for such
a possibility.

[34] For them everything can so very

easily be explained away into
absurdity and oblivion with
no hope ever of it being
allowed to return to the
truth of the matter.

[35] **A**re they denyists perhaps?

[36] **R**ather it is a case of that they
avoid ever addressing the obvious.

[37] **W**hy to so?

[38] **T**o be denying would be
paramount to placing themselves
as it were outside the loop.

[39] **F**or fear of missing out on
anything they greatly like being
in loops and like even more so
to be re-looping the loops
according to their very
own loopiosity.

[40] **A**s an ant might like for
a midday to be a honeybee;
a honeybee a human – and
who is to say for certain
they wouldn't, but would
you like even for a moment
to let your mind be of any one,
two or three of these, just for
the sheer experience of it?

[41] **Y**ou mean: seriously for even

a moment, I give my mind
an opportunity to be an
explain everything awayist
or a skeptic or a denyist
or even a combination
of all three?

[42] I have absolutely no desire;
no need whatsoever to
have myself be of a
self-encaged bird
mentality, however
gold gilded the cage has
its bars be or its lock finely
tuned or its shady canopy
out of rarest silk woven
or to be fed therein
around the clock rarest
delicacies and to have
droplets of lunar halo
mist on tap.

[43] No way way way; for my mind
loves to be free; free free
free that is me.

[44] I wouldn't mind though
being for a day an ant
or a honeybee say.

*Oh, my mind truly I know to be a wondrous place;
its ideas and their ways immensely fascinating.*

Mellifluous Voice

Verse 24

Completed
5:45 pm, Friday, 25th June 2021

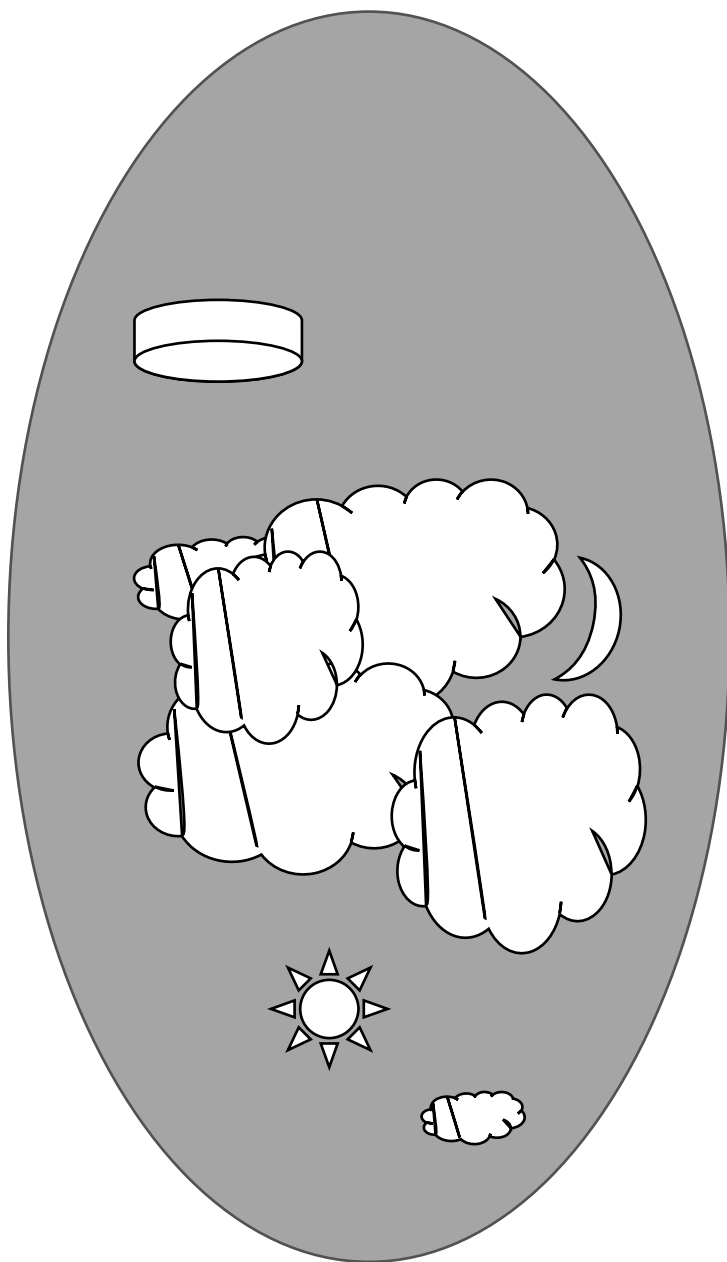


Illustration 24. RMcS © 2022

Do you think we were meant
to come into existence?

[2] We are here; being here
means that we were
meant to come into existence.

[3] So, if we were not here it would
mean that we were not meant to
come into existence, is that it?

[4] A way it is of putting it all right
but that would be true.

[5] Do you think we were meant to come
into historic existence when we did
and not at any other time?

[6] We are now here so we were
meant to be now here.

[7] Do you think we were meant to
come into existence; to conception
at a specific moment?

[8] We were not in conception the one
moment and the next moment
we were; we were meant to
come into existence
when we did.

[9] Do you think we will be meant
to go out of existence?

[10] We will no longer be here; being

no longer here will mean that
we were meant to go out of
existence.

[11] **S**o, if we were still to be here
it would mean that we are
meant to stay in existence;
would that be true to say?

[12] **A** way it is of putting it surely
enough but that would be true.

[13] **D**o you think we will be meant
to go out of existence at a
specific time?

[14] **W**e will be here the one moment
and the next moment we won't;
we will have meant to go out of
existence when we did, but
I would have you know
that our departure isn't
the end of the who
we are story.

[15] **H**ow to meaning does this word run?

[16] **B**efore we were we were, while
are we are we are, and after we
will be will be we will.

[17] **H**ow to earthly, heavenly or
inbetweenly so?

[18] **A**ll to three so be so for we are

never not in existence
though in and out of
say terrestrial life
oft we might go.

[19] **D**oes your meaning carry
the implication then that
we have lived here lives
many times before
and that this present
one being but one of
them and that into the
future we will live many
more lives; perhaps lives
of endless lives?

[20] **I**n a sense to sense this will
make for good sense.

[21] **A** way to way of putting it might
be: from apple seed to apple tree
to apple seed to apple tree so to
a story of stories in veiled
similitude you could say we
too do go; emphasis though
being on the veiled similitude.

[22] **A**nd say too to cloud in the sky,
rain in falling, streams and rivers
in flowing in likeness do we
to ongoing ongoing go.

[23] **I**s there no ending to this
ongoing of ongoing going?

[24] **N**o more than was there to it
any a beginning.

[25] **W**hat say you then of the duration
between our coming into existence
and our going out of existence?

[26] **I**t is the one leading the way;
that is the existence and the one
following; that is the going
out of existence.

[27] **W**hat are our tears when someone
departs this world; how should
we be when say a beloved
mother passes away?

[28] **Y**ou should be letting your tears
full freely flowly because this
is the piercing pain of the
departure expressing
itself so.

[29] **B**ut having let cry a waterfall
full of tears at her passing you
will need to raise your head;
raise your eyes that they may
have the chance to dry to
clear vision to behold
her smiling in at you
from the flowers and
trees about and from
the sky and heavens above.

[30] Always being with you she will
be watching over you with a loving
concern that will have no end.

[31] As long as you be with
you will she be.

[32] Will she ever return again as
she was in her duration here?

[33] No to sadly never again will she
be here as she was in her the
physicality reality as to you
her knew.

[34] That is the way Nature Natural to
Nature Natural has all things
wondrously go.

[35] Oh, mother me mine oh me
but your leaving just a mere five
days heretofore was you yes,
you letting go of me only
to me to re-hold all anew.

[36] Mother me my; mother me my went
you did into the sky when your
moment to time to go had
full come; I know.

[37] Sensing you here now a fragrance
you to be upon this breeze I am.

[38] Mother me my with me you will

all the time be that of this certainty
I do assuredly believe.

[39] **M**other mother mother me my . . .

*Oh, my mind truly I know to be a wondrous place;
its ideas and their ways immensely fascinating.*

Mellifluous Voice

Verse 25

Completed
4:37 pm, Friday, 2nd July 2021

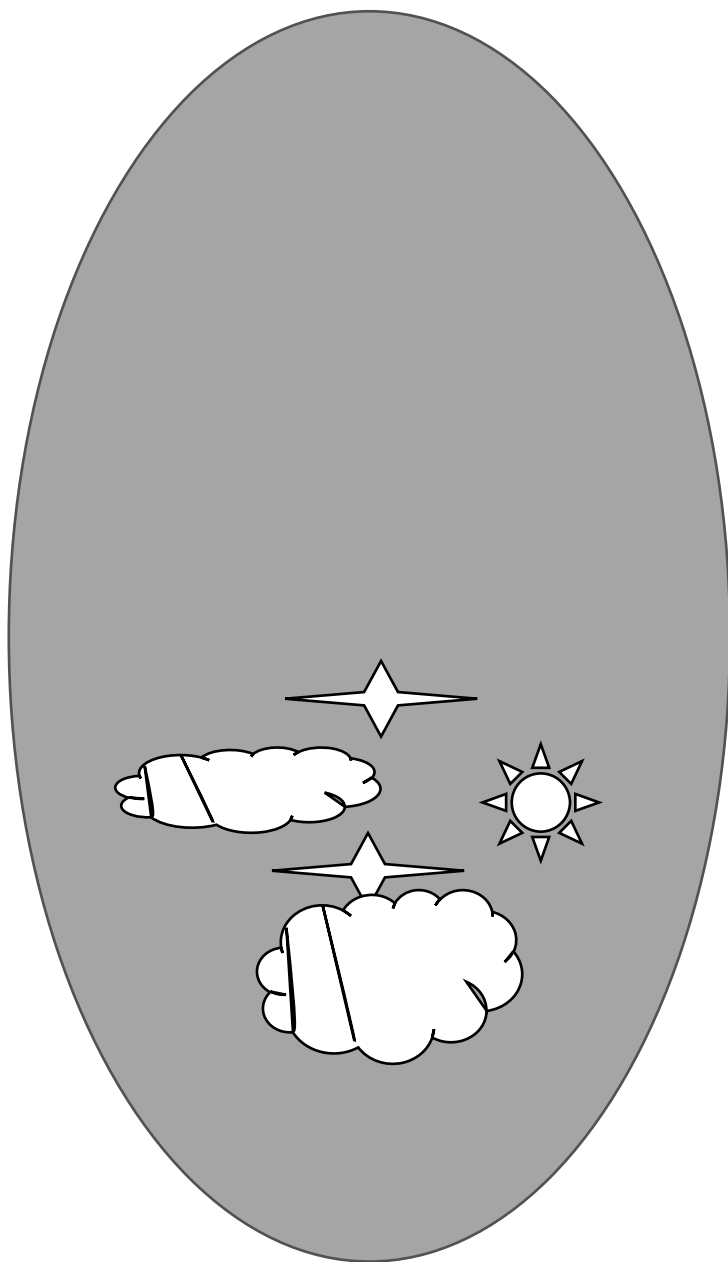


Illustration 25. RMcS © 2022

What say you in imagining would
lifeforms from beyond the
planet think of us humans
and the way we run things?

[2] Who knows knows but a conversation
might go something perhaps like this:
“We have heard that Planet Earth is
being run by a very young species
of humans.

[3] They neither listen to one another
nor are they open to advice coming
to them from outside the planet.

[4] They are practically destroying
the planet; extinguishing all
its lifeforms.

[5] If they don’t soon grow up they
will by their very own hand lose
everything including themselves.

[6] Should we go visit them then
and point out to them the
errors of their ways before
it is well too late not alone
for them but for the
planet too?

[7] No; no, no, let them be for if
they can’t figure it out for
themselves what the wrong
is they are doing and what

the right thing for them to
be doing is then most
likely they won't listen
to us either, in fact they
could be quite hostile
towards us just for
attempting to help them;
for all the world their
world, looking upon
such help as uncalled for
interference; ultimately
viewing it as a threat to
their very existence.

[8] **R**emember what happened
back in eons of yore with
Planet Mars when our
ancestors tried to advise
the then human species
dwelling there of the
errors of their ways?

[9] **K**now of it well we
do so we do.

[10] **S**o arrogant were they that
all of a midmorning and
all in one go not alone
did they entirely annihilate
one another but totally
obliterated the entire
planet of every living
thing right down to

the tiniest of organisms.

[11] It was a wonder at all they didn't blow the entire planet to smithereens; into yet another asteroid belt call it rock belt similar to that there over between itself and planet Jupiter.

[12] And as if that wasn't problematic enough but didn't they even cause the planet to rotate not alone in the opposite direction about its axis but also upside-down as it were and to enter a very different orbit around the sun not to mention and as a consequence of their actions the destruction of three of its five moons.

[13] Seeing it now it would be hard to believe that it was once an enviably lush green planet teeming with life as oft has Planet Earth been and still is to some extent depending on where you look."

- [14] You definitely have a fine
healthy imagination.
- [15] No imagining of mine I assure
you is it for a lot nearer to the
truth is it in kind.
- [16] Returning our thoughts awhile
here to Apple Orchard Hillside,
and although not entirely
unrelated to what we have
been just discussing; we
can say can't we that well
do we know what form
and intent the you can
fool some of the people
some of the time takes
but what say you of the
form and intent of those
who manage to fool all of
the people all of the time?
- [17] I will say they are extremely
good at it.
- [18] You mean at being able to fool
all the people all of the time?
- [19] Yes.
- [20] How to so?
- [21] They can over a sufficiency of
time fully convince everyone;

if by them left to do so, that
something is as much as it isn't
or as it isn't as much as it is.

[22] **H**ow much time would be
sufficient enough for them
to be able to achieve that?

[23] **W**ell it would depend on what they
are trying to convince everyone
of but it could take anything
from a few hours to a few
days to a few weeks to
several months to years,
to say twenty to thirty to
fifty to seventy years perhaps.

[24] **S**ome for instance such as
mythologies, religions,
ideologies and sciences
may even take a whole
lot longer; decades upon
decades or centuries
even millennia.

[25] **H**ave you a case though
more recent to mind to give?

[26] **Y**es, take since say the
mid-twentieth century the
ongoing visitations to Planet
Earth of what is erroneously
referred to as extra-terrestrial
lifeforms.

[27] By to the way since the formation
of the planet never has there been
a time when they haven't
been visiting it.

[28] There are those in power
both locally and globally
be they of a civilian,
military, political,
religious, scientific
and even of the media
persuasion who without
the slightest hesitation
and for reasons only
fully known to themselves
and perhaps not even that
have deliberately distorted,
carefully fabricated and
deeply buried away in
bureaucratic nettings
and sinkholes of one
kind or another any
and all such narratives
and occurrences.

[29] How to so do they do?

[30] By denial by delay of course,
by delay by denial you see;
by wild goose chase to
chicken road crossing
to spilt milk to cat

licking to continuously
wiping the slate clean
to neither fishing nor
cutting bait to making
their own shadow a
target to whistling
in the dark.

[31] Earlier, you made mention in
passing of “erroneously referred
to as extra-terrestrial lifeforms”,
what did you mean by this?

[32] Non-terrestrial entities; entities
not of Planet Earth and not
alone not of Planet Earth
but also not even of life
itself as we know it.

[33] Extra life entities are they:
living entities though not
of the category life.

[34] Ah, wait to a moment to a second
to a minute there here to now;
they have the appearance and
characteristics of any and all
living things particular to
this planet; particular to
Planet Earth but they
are not living things,
right; is that what
you are saying?

- [35] **H**ow to nothing knowing
can this be said to be?
- [36] **C**an it can be and is it is.
- [37] **T**hey are outside terrestrial living
things: terrestrial lifeforms.
- [38] **H**ow to so may this meaning
be said to be of sound
thinking, truly?
- [39] **T**hey are entities of another
category; a category other
than life; that is to say:
the category of what
we call living things.
- [40] **B**ut entity or no entity if they
have the characteristics of any
a living thing like say unto
ourselves then we must
surely go to saying they
are lifeforms mustn't we?
- [41] **W**hat I am trying to get
across is that to all intents,
constructions and purposes
they very much appear to be
of the lifeforms category
but in actual fact
they are not.
- [42] **W**e have no words yet in any

language, not even
awkward compound
words or phrases or
borrowed words from
several different languages
or from ages of yore do
we have to cater for
such a category
whatever that
might be.

[43] **W**e have never even entertained
the idea that there could possibly
be such entities: entities though
giving the impression of being
lifeforms are not of the category
we would know to be of life;
to be of the living.

[44] **I**f they are not say of the living
category could we make claim that
they are of the dead category?

[45] **T**o take it even to the extreme
could we refer to them as zombies
of a kind perhaps or ghosts, angels
or even gods?

[46] **N**o; no we couldn't for all that we
have ever known has come to us
from our knowledge of home sweet
home; namely from Planet Earth.

[47] **A**s such we have never even

entertained the idea that
there could be entities in
the Cosmos and though
having many of the
characteristics of
lifeforms were not
themselves lifeforms.

[48] **T**hat makes no sense to sense at all.

[49] **W**e have as such simply no way
of saying or describing exactly
what they are other than that
they are in some way of the
category of living beings
like ourselves; like all
things living on this
planet: except they
are not.

[50] **T**hey are beyond this planet's
categories of being; of existence
and as such do not lend
themselves in any way to
our traditional hand-me-down
terrestrial definitions.

[51] **S**o are you saying that we have been
misnaming and miscategorising
these entities?

[52] **Y**es; yes that is precisely what
I am saying.

[53] We need new linguistic garments
as it were: bold new vocabulary
even if it is compound or
metaphorical in nature to try
and describe these entities
for ourselves or else we
will make little or no
headway in establishing
relationships with them.

[54] Maybe they don't need or don't
want to have anything to do with us.

[55] They want to.

[56] Rather than looking upon them as
being friendly would it not be safer
and wiser to consider them hostile:
a very possible direct and immediate
threat to our very existence?

[57] They want when we are ready to
have good relationships with us.

[58] Even so to though though to be of
a 365 offensive defensive attitude
towards them might be a whole
lot better choice.

[59] Listen; sure to sure believe me
they are not a threat; more
our lifesavers are they
including every living
thing on the planet

and even the planet
itself and its precious
lone lovely satellite moon.

[60] **W**ithout you being of a full
knowing certainty on the subject
but would you be of the opinion
that these entities know
themselves to be of a
different form from us;
different from the myriad
lifeforms on this planet?

[61] **I** would be reluctant to concur to
such an opinion without first
having the benefit of a fuller
knowledge of the matter.

[62] **W**ould you be saying then that
only here on Planet Earth
we have lifeforms?

[63] **I** am saying that that is what we
call living things here on this planet.

[64] **T**here could be living things on
numerous other planets in
the Cosmos that would fall
into the same category of
living things as us but that
also and for use of a better
phrase there are living things;
lifeforms miscall them which
are not of the category of

the living as we would
understand that to be.

[65] They are as it were: outside
the category of living things.

[66] And here is the thing that
from their point of view
living things: lifeforms on
say this planet: Plant Earth;
lifeforms like us are outside
their category of whatever
that category is.

[67] And although we haven't as of yet
any a succinct word or phrase
to adequately describe them
no doubt they may or may
not have some, call it a
word or phrase that
would identify us
as being not of
their category.

[68] We to them are the outsiders;
living things like unto
themselves yet not
of them we be.

[69] Greatly are we in need of being
taught by such and the like entities.

*Oh, my mind truly I know to be a wondrous place;
its ideas and their ways immensely fascinating.*

Mellifluous Voice

Verse 26

Completed
7:27 am, Monday, 19th July 2021

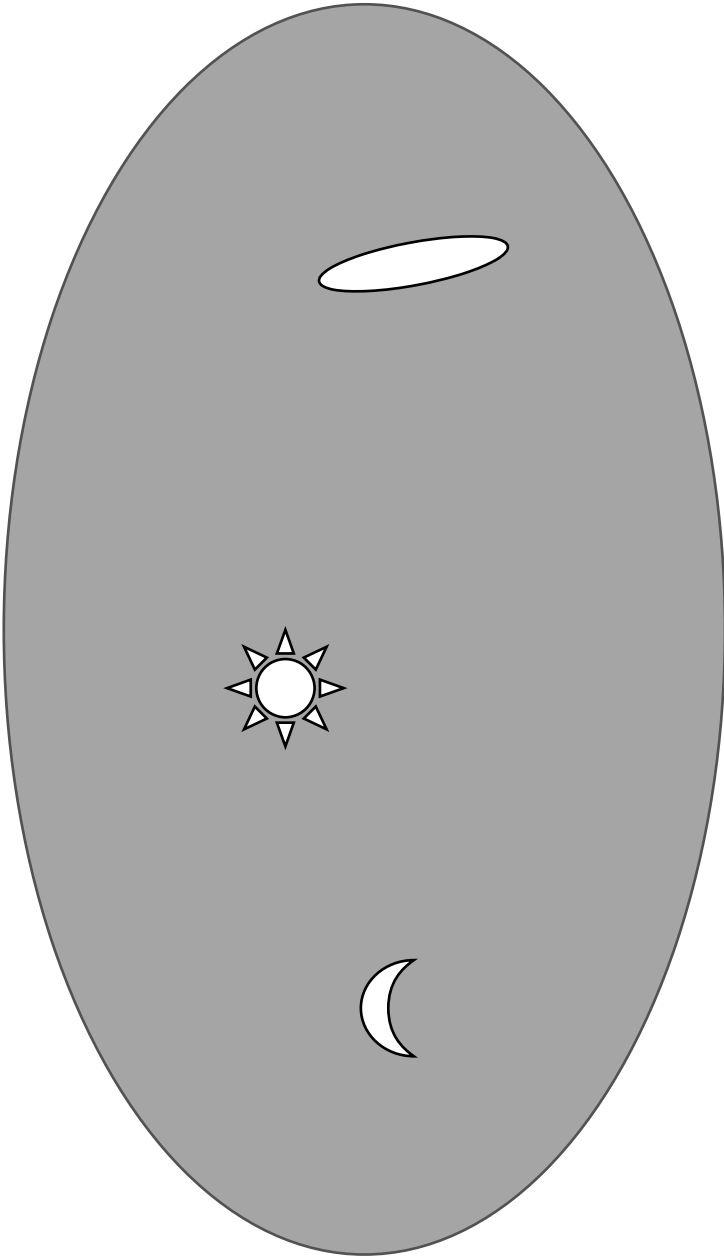


Illustration 26. RMcS © 2022

Of a day of late I became
twenty-eight.

[2] **A**nd a year to the day
is it since I was ordained
to the priesthood: the Roman Catholic
priesthood; a missionary priest
destined for foreign lands.

[3] **B**ut before departing this my blessed
of the ages sacred native island home,
I wish to receive some words of
encouragement from you; some
words of wisdom that I may
from time to time bring to
mind when in faraway places.

[4] **P**erhaps my words will give you some
difficulty to make your own.

[5] **N**o; no way, I assure you; no need to
worry about that for my faith is
well sound in the God Above
all gods and in my love for
the Christ Jesus and in
my understanding of
the teachings of
the Church.

[6] **A**nd zealous am I too to a
high degree in my missionary
convictions to go spread the
Good News where it has
never been heard of before

or witnessed to or at least it
hasn't been done so there
in a very long time.

[7] **H**as not that kind of spirited
activity seen its best days and
its finest champions?

[8] **O**h, far from it; very much
coming back into vogue it is.

[9] **R**eally?

[10] **R**eally really really it is.

[11] **I** must somehow have lost
touch with such matters.

[12] **I**t could easily happen all right I
suppose considering that
you dwell out here on
the side of a hill far
far and away from
any great seats
of learning.

[13] **H**mm; anyway to a way, where
are you sending yourself off to?

[14] **T**o the People's Republic of China.

[15] **W**hich to what to whose
to people's republic?

[16] **W**hy to China's own people;
the people of China:

to the Chinese people's
republic of course.

[17] **W**ho else's a republic would it be?

[18] **W**hat do you take to be their
mind fixation; their mindset?

[19] **A**bove all and anything it would be
I suppose concerns very much
associated with pragmatic
daily living for always
and ever has it been their
thinking and practicing way.

[20] **A**nd in these latter say fifty to
one hundred years under what
guise has it been giving itself
expression?

[21] **L**ike always and ever to a no
difference has it ever been to
the common to goodness way.

[22] **H**ow to so is manifested this
common to goodness way?

[23] **B**y, the way of home-grown
enlightened communism:
a nothing out of the
ordinary form of
communism it is as is
interpreted and practiced
according to themselves;
according to their own

dynastic traditions;
traditions reaching
back for some four
thousand years or more.

[24] I see so; so how many people
by the way are there in China?

[25] To put it simply and straightforwardly
a whole lot; a mighty whole lot.

[26] To what a number would
a mighty whole lot be?

[27] It has in these latter days been
estimated to be somewhere
around the 1.4 billion mark.

[28] And are they all to your
knowledge thinking and
practicing communists?

[29] I take it as a given that they
are to varying degrees for
nowhere in that huge
land is there a
household that
isn't reminded of
its obligations to the
Central Committee of
the Communist Party.

[30] Who knows but perhaps there
are many if not all who aren't
but who for the sake of existence:

practical everyday living are
only as it were going
along with it.

[31] **W**hat say you?

[32] **T**hat; that I wouldn't know
but according to my studies
they are all satisfiedly of the
common way: the way of
communism as culturally
bestowed upon themselves
by themselves and for themselves.

[33] **W**as it not rather the case that
it was forcibly imposed upon
them by one of their own?

[34] **N**o; no, no that is what we
would call nowadays fake news:
a downright mistruth for it
was in actual fact a full
free choice made by
themselves for
themselves.

[35] **W**as their HEALTH extermination
of millions of their own people
something then they willing
chose for themselves?

[36] **I** don't want to get into that side
of the already well documented
historic narrative.

[37] U nderstandable as the willing
self-destruction of a people's
own people wouldn't make for
very easy conversation no doubt.

[38] T hat is so very true but I I do
know of and am aware of
what has gone on on that
side of their reality and is
for sure out of necessity
still going on even as
we speak but I don't
let it get in the way
of my mission to
bring the light of
the risen Christ
to them.

[39] O ut of necessity?

[40] W ell yes.

[41] S o, you are going to take the
Christian message as understood
and interpreted by the Roman
Catholic Church to the people
of China: to the Chinese people;
to the Communist People's
Republic of China and
ultimately all the way
up to the doors of
the Premier and the
General Secretary and

President of the Party,
would that be correct?

[42] Well, yes, in so many words
that would be correct all
right; in fact sure I am
right correct it is.

[43] If you somehow eventually
manage to make an entry into
that heavily guarded fortress,
where therein will you begin
your work?

[44] Of course I will be teaching
and witnessing right from
wherever I set my foot but
ultimately my destination
will be the provinces north
and south of Lake Dongting,
namely Hubei and Hunan.

[45] And I have already decided to have
this lake act as my Lake of Galilee:
have it be the geographical
center of my ministry.

[46] And in a likeness and fashion
to Jesus of old ever new and
refreshing will I about and
upon that lake take to
teaching and witnessing
to the Good News.

[47] **N**ow whether they will listen to me or not does not really concern me but that which does is the hope that they will come to realise that a messenger of the Living God is walking among them.

[48] **T**hat sounds like an extremely dangerous thing to be there doing.

[49] **N**o; I assure you it is not for brimming over I am with a biblical courage and besides believe I do with a great since of presence that God is within me: God is on my left, God is on my right, God is before me, God is behind me, God is above me and God is below me.

[50] **A**nd in addition to that I come with a great mastery of the divinely inspired Sacred Scriptures, in particular of the New Testament writings.

[51] **T**hus to no fear in the world do I have.

[52] **T**he kind of danger I am referring to is not of a physical nature though certainly there could be plenty of that too but no what I mean is you don't know the first thing about Jesus and to be claiming you do is to be intellectually, faithfully and emotionally putting yourself in the greatest danger.

[53] **W**here did that gale force wind suddenly sweep in from?

[54] **I**; I; I; would have you know that it was with a PhD awarded to me in Rome in the field of New Testament Hermeneutics with having a specialization in the Holy Gospel according to St. John that I completed my thirteen years of seminary training before being ordained a priest in Saint Peter's Basilica itself by His Holiness the Pope himself: Bishop of Rome, Vicar of Jesus Christ, Successor of the Prince of the Apostles, Supreme Pontiff of the Universal Church, Primate of Italy,

Archbishop and Metropolitan
of the Roman Province,
Sovereign of the Vatican
City State, Servant of the
servants of God.

[55] **T**he Jesus that has been taught
in the primary and secondary
schools and in the seminaries
for countless decades here
on this island and around
the world has been but
the Jesus according to
the teachings of the Church,
namely the Jesus of the
Gospels, the Jesus of the
Acts of the Apostles, the
Jesus of the Epistles,
the Jesus of the Book
of Revelation call it the
Apocalypse of John and
the Jesus who has been
projected back into the
Old Testament even to
what it calls the beginning
of everything: to the
foundation of the
Cosmos and the
Earth itself.

[56] **D**oes it not in so many words say:
In the beginning was the Word;

the Logos, namely that in the beginning was Jesus and that Jesus was not alone with God but he was God; he is God?

[57] Yes, it does.

[58] And that through him all things were made and continuously are being made and that without him nothing is made, correct?

[59] Correct.

[60] In him is life, and that that life is the light of all humankind irrespective of race, culture or geographical origin, true?

[61] True.

[62] And that the light that is Jesus has been shining in what it calls the darkness of the ages and that this darkness of the ages has never ever been able to extinguish it, would that be right?

[63] Yes, that would be right but; but isn't that the only Jesus there is?

[64] Is there another Jesus besides this: the Jesus the light in the

darkness that has been
faithfully and traditionally
taught by the Church
now with almost two
thousand years?

[65] **N**o, not another Jesus but a Jesus
that comes across as someone
very different from the Jesus
that has been presented to
the world by the Church.

[66] **C**hurch doctrine clearly teaches that
any a Jesus who would be outside
the Magisterium of the Church
is a false Jesus; an imposter
plain and simple; not the
Jesus the Christ at all.

[67] **A**re you sure about that?

[68] **S**ure to sure I am for the Church
has always had a certain infallibility
about it in that it binds itself by
divine truth to divine truth.

[69] **T**he Jesus of the Gospels;
the Jesus of Lake Galilee
and the Jesus referred to
in the Acts, Epistles and
Revelation are one and
the same; no a Jesus is
there besides him; even
more so no a Jesus is

there outside of him.

[70] **A**nd then what say you
the gospels are?

[71] **T**he gospels?

[72] **T**hey are a highly watered-down
wine of the vine version of who
the real Jesus was.

[73] **H**ow so?

[74] **T**he teachings of the real Jesus were
way too hot to handle; way way too
difficult to take on board: they or
he could never be effectively
brought to heel.

[75] **S**o the evangelists: the compilers
and composers of the gospels
produced works that reduced
an exceptionally vast mustard
tree down to a more
manageable size; a seed
size say; call it if you like
a miniaturised version
of itself which could be kept
nicely watered, nourished
and trimmed indefinitely
while giving the very real
impression that it is the
true representation of the
Mighty Tree that is Jesus.

[76] **T**hey and the writings which followed
suit would act as the foundation
on which a revamped version
of the Old Testament
salvation narrative
would be firmly
established.

[77] **T**hat has always been the defining
character of the Church.

[78] **I**ts Jesus being nothing more than
a servant: and an exceptionally
obedient servant at that; not
very different at all from
dare I say a well-trained
and well behaved pet.

[79] **H**old on there now; hold on
there now that is downright
blasphemy, so it is!

[80] **B**lasphemy?

[81] **H**ow to so is it?

[82] **I**t is so so it is so.

[83] **L**isten; listen, if you take
a message; a teaching
that you only superficially
comprehend and yet still
adamantly claim to know
what it is in depth, in height

and in width then you are
heading for a disastrous
outcome which could
not alone result in the
destruction of your
mind and, your emotions
but even your very body.

[84] **I**f you bring the Jesus of the
Church's teachings to the
shore dwellers of Lake
Dongting and its environs
and even if you were to
look upon the River Yangtze
as if it is the River Jordan you
will most definitely be inviting
disgrace and harm upon
yourself and not alone
upon yourself but upon
those who have sent you
to them not to mention
those handful there who
may be even taken in by
your words.

[85] **B**elief in your words will
surely have life-threatening
consequences for them.

[86] **I**; I hear you; I hear you; I hear
you but I can't and won't
accept what you are saying.

[87] **T**hat would be paramount
to betraying myself; to
betraying the Church
and everything I
and it stands for.

[88] **I**t would be to cast aside everything
I have ever learnt about Jesus the
Christ; even God the God.

[89] **N**o no no; I have no fear for as
I have already stated: brimming
over I am with a biblical
courage and besides
believe I do with a
great since of presence
that God is within me:
God is on my left, God
is on my right, God is
before me, God is
behind me, God is
above me and God
is below me.

[90] **T**he Jesus of which I have
made reference to; the one not
presented: not represented
in the Church's teachings;
not taught in the schools
and seminaries first took
to teaching and witnessing
to himself the depths,

the widths, the heights
and the surroundings
of the message and
only after being fully
convinced of its
authenticity and
power in of and
for himself did he
venture to confidently
take to teaching and
witnessing it to others.

[91] **T**his may be said to have been
his signature *modus operandi*.

[92] **T**hat Jesus never raised anyone from
the dead nor did he ever establish
any a church either metaphorically
or literally on any a rock of any
a kind no more than did he
ever get arrested for anything.

[93] **W**hat?

[94] **L**isten, unless the message is fully
true in and of and for yourself
first it assuredly won't ring
true when to others you
come to teaching and
witnessing to it.

[95] **A**nd you wouldn't need to go off
to faraway places either to do that.

[96] You will be placing yourself in
a highly embarrassing situation:
asking for trouble you will;
that is for sure.

[97] And there is of course the
ever-present problem
of the language deferential
constantly flowing itself
over into conversations
with cultural references,
historical subtleties,
connotations and
nuances.

[98] If you hurt the hearts and minds
of others you will leave them
little or no choice but to
send you packing and
that choice of theirs
would you be looking
upon; given the grimness
of the alternative as a
most fortunate gesture
of kindness to you on
their part, call it an
act of mercy.

[99] And then of course there is
the no small matter that the
Tao (道) concept found in
Confucianism and Taoism

does not in the least lend
itself to play the role of
the Judean Yahweh or
the Christian God or
even for that matter
the Muslim Allah.

[100] **A**nd likewise neither too can it
be said that the Tao encapsulates
Yahweh, God or Allah nor that
Allah God or Yahweh,
encapsulates the Tao.

[101] **W**hy such startledumb; why
suddenly are you taking your leave?

[102] **I** am going off to; I am going off to;
I am going off to indepthly read
between the lines of the
Gospels, Acts, Epistles
and Revelation that I
may come to know
something of the Jesus
of whom you speak.

[103] **I** doubt it greatly you will
be successful with such
an approach.

[104] **W**hy so?

[105] **W**ell if anything it would be better;
a whole lot better if you were
to attempt to listen about

those lines rather than
merely to be trying to
read between them.

[106] **I**n this way you will possibly
begin to be able to make some
headway; even some heartway
however slight.

[107] **H**ow to so can this be done?

[108] **T** rue: I fear you have already been
over conditioned to think and
believe only in a certain
way so say to so.

[109] **I**t can't hurt me though to at least
try though, wouldn't you agree though?

[110] **Y**ou it will hurt; hurt you a
great deal it will intellectually,
faithfully and emotionally.

[111] **E**ven so even so: better it is for
me to be in the full know before
off to the Great Promised
Land of China I do go.

[112] **A**las; alas; alas alay and me here in
soliloquy this surely would not
be Your way no way no more
than to say mine it would be.

*Oh, my mind truly I know to be a wondrous place;
its ideas and their ways immensely fascinating.*

Mellifluous Voice

Verse 27

Completed
4:14 pm, Monday, 19th July 2021

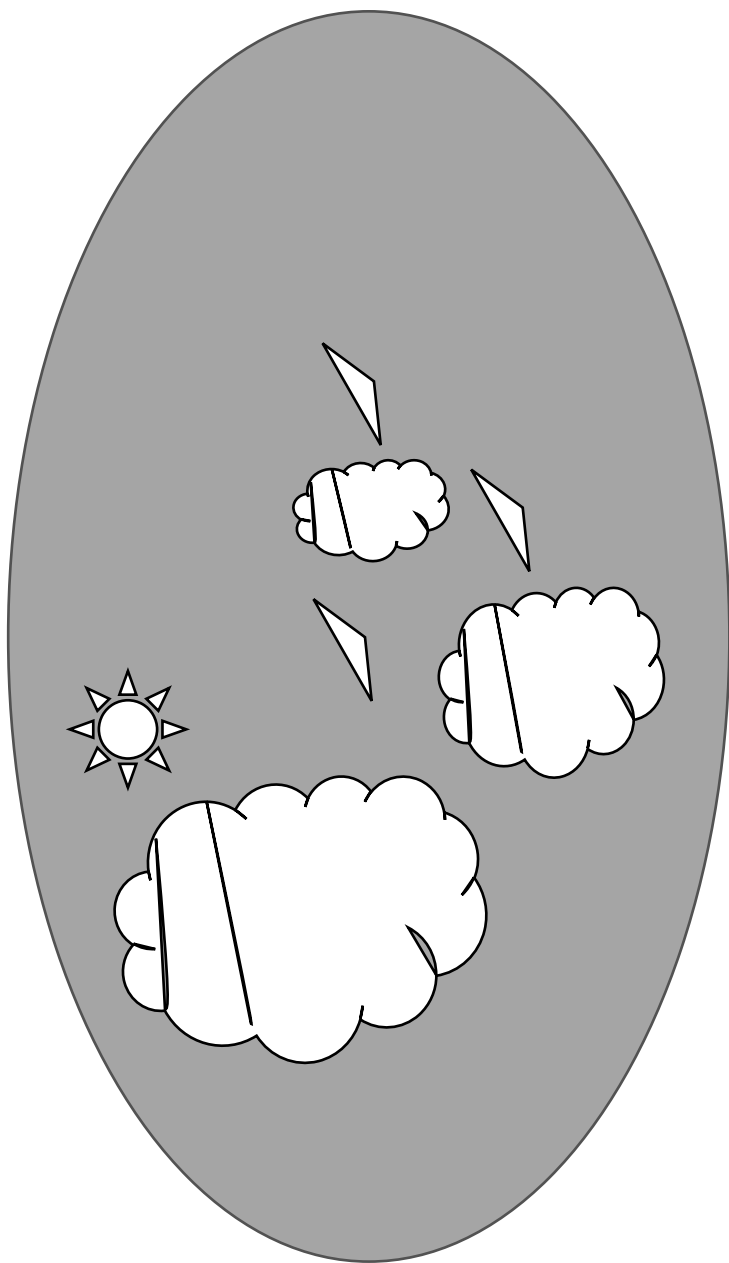


Illustration 27. RMcS © 2022

As Salaam Alaikum – Peace be Upon
You, Recluse Intinn Mhór.

[2] Welcome, Imam Muhammad
to Apple Orchard Hillside.

[3] Although you are not a Muslim,
and I fully respect that you aren't,
I do believe I can gain some
valuable insights from you
if I may on how I can more
effectively go about inviting
the people of this beautiful
green desert island to the
essence of Islam as
understood and taught
in my native place:
Makkah al-Mukarramah of
the Kingdom of Saudi Arabia.

[4] Haven't some others from
other lands including your
own already successfully
introduced it to those
who are interested in it
and have in turn accepted
it as a familiar alternative
to their traditional belief
system, namely Judeo-
Christianity as presented
by the Celtic Roman
Catholic Church?

[5] **W**allahi – Bless be Allah, they have; they have to be sure and for it to Allah – be praised and exalted do I give thanks, but such only being what is globally and generally considered to be what Islam is all about: its dos and do nots, its whats and what nots, its whens and when nots, its wheres and where nots, its whiches and which nots, its whos and who nots, its whoms and whom nots, its whoses and whose nots, its whys and why nots, its hows and how nots you might say rather than what is at the very heart of the Holy Qur'an: The Final Revelation sent by Allah – be praised and exalted.

[6] **I** see then let us without further ado proceed to discussing some thoughts; some ideas; some insights from your Sacred Scripture and we can take it from there.

[7] All right?

[8] Great.

[9] Thank you.

[10] You are very welcome.

[11] First of all to say: there will
be no need for us to discuss
the entire work as that
would be absolutely
impossible so I will
confine my words
instead to the opening
verses for therein it is
universally accepted
and believed by the
Muslim faithful is
succinctly embedded
its very essence.

[12] And by way of a blessed beginning
to what I am about to proclaim
from it – for it is the pure
word of Allah – be praised
and exalted, I implore
Allah – be praised and
exalted by saying:
Bismillahi r-Rahmani r-
Rahimi – In the name
of Allah, the Most
Gracious, the Most Merciful.

[13] **T**he Sacred Scripture begins with
the most wondrous of words:
“All praise is due to Allah
alone, the Sustainer of
all the worlds.”

[14] **A**llah, Imam Muhammad;
who or what is Allah?

[15] **I** am sorry, Recluse Intinn Mhór
but you are forbidden; prohibited
by Islam to ask who or what
Allah – be praised and exalted is.

[16] **N**o you can’t ask that for that
is considered by Allah – be
praised and exalted to be
a most frightfully grievous
insult to Allah – be praised
and exalted.

[17] **Y**ou have just got to accept that
Allah – be praised and exalted
is Allah – be praised and
exalted without knowing
or being able to define
who Allah – be praised
and exalted is.

[18] **W**hy; why would I
want to do that?

[19] **B**ecause that is the way
it is in our Islam.

[20] Allah – be praised and exalted wants that we respect that Allah – be praised and exalted desires to keep silent on stating who Allah – be praised and exalted is.

[21] The guidance being not to ask questions of Allah – be praised and exalted if Allah – be praised and exalted remains silent on a matter.

[22] Allah – be praised and exalted is silent on who Allah – be praised and exalted is.

[23] The Glorious Qur'an clearly states it and as such there is no need for us believers to pose any such and the like questions.

[24] It is as it were the forbidden fruit of Islam to ask who Allah – be praised and exalted is.

[25] Besides well has it been known that incessant questioning only leads to confusion and greater hardships being imposed by Allah – be praised and exalted upon the questioner or questioners.

[26] **W**e are merely meant to accept it
and not to question it but to
live our lives fully according
to it; that is what Allah –
be praised and exalted
wants of us.

[27] **O**ur deeds more than our
questionings is what
Allah – be praised and
exalted requires of us.

[28] **M**ay I also add that I am utterly
dumbfounded and way away
amazed that you don't know
who Allah – be praised
and exalted is.

[29] **E**ven without being a Muslim
everyone the world over
knows who Allah – be
praised and exalted is.

[30] **W**ell, I must be the only one
then that doesn't.

[31] **R**ather you are one who questions
Allah – be praised and exalted
and well known it is that
anyone who questions
Allah – be praised and
exalted, Allah – be praised
and exalted will not reveal

Allah – be praised and
exalted to them.

[32] **T**hat is for full certain.

[33] **I** will say this for you and it may
be of help to you accepting
that Allah – be praised and
exalted is not to be
questioned.

[34] **P**lease go ahead.

[35] **T**hank you.

[36] **Y**ou are welcome.

[37] **A**llah – be praised and exalted is
Allah – be praised and exalted
as that tree there is that tree
there; none besides is it:
none besides Allah – be
praised and exalted
is there.

[38] **A**llah – be praised and exalted is
Allah – be praised and exalted.

[39] **N**o words are suffice; no
language in fact is able
to reach a description
of Allah – be praised
and exalted.

[40] **T**he ninety-nine sacred names

for Allah – be praised and exalted
are just estimations; call it
a poor human attempt at
trying to describe the
indescribable; at best
they being merely
overlapping
honorific
attributes.

[41] **M**ay I hear them?

[42] **Y**es, of course.

[43] **T**hank you for asking.

[44] **I** would for you be greatly
honoured to recite them.

[45] **T**hank you.

[46] **B**ismillahi r-Rahmani r-Rahimi
In the name of Allah, the
Most Gracious, the
Most Merciful.

[47] **T**hey are as follows:

[48] **A**r Rahman The Most Gracious

[49] **A**r Raheem The Most Merciful

[50] **A**l Malik The King

[51] **A**l Quddus The Most Holy

[52] **A**s Salam The Ultimate

Provider of Peace

[53] *Al Mu'min* The Guardian of Faith

[54] *Al Muhaymin* The Preserver

[55] *Al Aziz* The Self-Sufficient

[56] *Al Jabbaar* The Compeller

[57] *Al Mutakabbir* The Dominant One

[58] *Al Khaaliq* The Creator

[59] *Al Baari* The Maker

[60] *Al Musawwir* The Fashioner
of Forms

[61] *Al Ghaffaar* The Ever-Forgiving

[62] *Al Qahhaar* The All-Subduer

[63] *Al Wahhaab* The Bestower

[64] *Ar Razzaaq* The Sustainer

[65] *Al Fattaah* The Ultimate Judge

[66] *Al Alim* The All-Knowing

[67] *Al Qaabidh* The Restrainer

[68] *Al Baasit* The Munificent

[69] *Al Khaafidh* The Abaser

[70] *Ar Raafi'* The Exalter

[71] *Al Mu'izz* The Giver

of Honour

- [72] **Al Muzil** The Giver of Dishonour
- [73] **As Sami'** The All-Hearing
- [74] **Al Basir** The All-Seeing
- [75] **Al Hakam** The Ultimate Arbiter
- [76] **Al 'Adl** The Utterly Just **Al Latif**
- [77] **The Kind** **Al Khabir** The All-Aware
- [78] **Al Halim** The Forbearer
- [79] **Al-'Adheem** The Magnificent
- [80] **Al Ghafur** The All-Forgiving
- [81] **Ash Shakur** The Grateful
- [82] **Al Ali** The Sublimely Exalted
- [83] **Al Kabir** The Great
- [84] **Al Hafidh** The Protector
- [85] **Al Muqit** The Nourisher
- [86] **Al Hasib** The Reckoner
- [87] **Al Jalil** The Majestic
- [88] **Al Karim** The Bountiful
- [89] **Ar Raqib** The Watchful
- [90] **Al Mujib** The Responsive

- [91] Al Wasi' The All-Encompassing
- [92] Al Hakim The Wise
- [93] Al Wadud The Loving
- [94] Al Majid The All-Glorious
- [95] Al Ba'ith The Raiser of the Dead
- [96] Ash Shaheed The Witness
- [97] Al Haqq The Real
- [98] Al Wakil The Dependable
- [99] Al Qawiyy The Strong
- [100] Al Mateen The Steadfast
- [101] Al Wali The Supporter
- [102] Al Hamidu The All Praise
Worthy
- [103] Al Muhsi The Accounter of All
- [104] Al Mubdi The Originator
- [105] Al Mu'id The Reinstater
- [106] Al Muhyi The Giver of Life
- [107] Al Mumit The Bringer of Death
- [108] Al Hayy The Ever-Living
- [109] Al Qayyum The Self-Subsisting
Sustainer of All

- [110] **Al** Waajid The Perceiver
- [111] **Al** Maajid The Illustrious
- [112] **Al** Waahid The All-Inclusive
- [113] **Al** Ahad The Indivisible
- [114] **As** Samad The Eternal Refuge
- [115] **Al** Qaadir The All-Capable
- [116] **Al** Muqtadir The All-Determiner
- [117] **Al** Muqaddim The Expediter
- [118] **Al** Mu'akhhir The Delayer
- [119] **Al** Awwal The First
- [120] **Al** Aakhir The Last
- [121] **Az** Dhaahir The All-Victorious
- [122] **Al** Baatin The Hidden
- [123] **Al** Waali The Patron
- [124] **Al** Muta'ali The Self-Exalted
- [125] **Al** Barr The Most Righteous
- [126] **At** Tawwaab The Ever-Relenting
- [127] **Al** Muntaqim The Avenger
- [128] **Al** 'Afuww The Forgiver
- [129] **Ar** Ra'uf The Compassionate

- [130] **M**alik Al Mulk The Owner of
All Sovereignty
- [131] **D**hual Jalal wa Al Ikram
The Lord of Majesty
- [132] **A**l Muqsit The Equitable
- [133] **A**l Jaami' The Unifier
- [134] **A**l Ghani The All-Rich
- [135] **A**l Mughni The Emancipator
- [136] **A**l Mani' The Defender
- [137] **A**d Dharr The Afflictor
- [138] **A**n Nafi' The Benefactor
- [139] **A**n Nur The Light
- [140] **A**l Hadi The Guide
- [141] **A**l Badi'i The Incomparable
- [142] **A**l Baaqi The Immutable
- [143] **A**l Waarith The Inheritor of All
- [144] **A**r Rashid The Infallible Teacher
and Al Saboor The Forbearing.
- [145] **I**f all the languages of the world
were to attempt to define
in a single compounded
language what Allah – be

praised and exalted is
they would miserably
fail in all their efforts.

[146] **A**llah – be praised and exalted
is Allah – be praised and exalted.

[147] **W**hat kind of way is it to be
talking as such?

[148] **I** am telling you, Allah – be
praised and exalted is not
to be told in words: not
to be explained.

[149] **T**he best that can be said or
written is that Allah – be
praised and exalted is
Allah – be praised and
exalted plain and simple.

[150] **F**rom where I am sitting; from
where my mind is coming in
and about up and down from
there is nothing at all plain
or simple about it.

[151] **H**ow do you know of this one or
which or what you call Allah is?

[152] **I** know it because the Noble Book:
the Holy Qur'an emphatically
states it right from the outset.

[153] **T**he Holy Qur'an being the living

word of Allah – be praised
and exalted.

[154] **B**ut surely the compilers of
the sacred book must have
known what they were
talking about when they
were it compiling.

[155] **O**f course; of course they knew;
knew of course they did, yet knew
that they didn't know of course.

[156] **K**new all they did in their minds
that Allah – be praised and
exalted is and that all that
exists is because of Allah
be praised and exalted
is and that Allah – be
praised and exalted
sustains all that Allah – be
praised and exalted has created
and continues to create.

[157] **C**an't you just accept that;
accept that Allah – be praised
and exalted is and that all there
is is Allah – be praised and exalted
and that Allah be praised and exalted
creates and sustains all?

[158] **A**nd to naturally flow on from
there, I will add that Allah – be
praised and exalted is; and here

again I am quoting directly from
the Sacred Scripture – “the Most
Gracious, the Dispenser of Grace,
Lord of the Day of Judgement!

[159] Thee alone do we worship; and
unto Thee alone do we turn for aid.”

[160] Respectfully, Imam Muhammad,
no need is there to continue on
our conversation any further.

[161] Why; why so for this is just
the beginning of the heart
of the Holy Qur'an?

[162] No wonder you are concerned
that the heart of the message isn't
reaching any depths here on the
island or for that matter perhaps
anywhere on the planet.

[163] And I would even go as far as saying
that in particular it may very well
be the case too in your native
place judging from the way
you have let your ideas; your
interpretations; your beliefs
be moulded and fashioned.

[164] You are very bright, Recluse Intinn
Mhór that is for sure and I expected
as much of you and from you; this
was my main reason for coming

to see you but definitely;
definitely you are not
Islamic material.

[165] Unless you can explain to me
who or what Allah is then I am
afraid we are done talking.

[166] I am sorry it would be gravely impolite;
tremendously sinful of me to the
extreme to try and say who or
even what Allah – be praised
and exalted is or even is not.

[167] I am sorry, I just can't and won't
insult Allah – be praised and
exalted by saying who or
what Allah – be praised
and exalted might be
other than saying, Allah
be praised and exalted
is the Sustainer of
everything.

[168] And being in such a belief I don't
have to know a who a what a
which a where a why or a
how is Allah – be praised
and exalted.

[169] Allah – be praised and exalted is
Allah – be praised and exalted and
none or nothing is there Allah
be praised and exalted besides.

[170] Strange sure it is to my ears to be
hearing that the One whom you claim
to be the Creator and Sustainer of
everything would be insulted if
someone; a mere human was
to say who or a what Allah is.

[171] Allah – be praised and exalted
wants us; needs us not to question
who Allah – be praised and exalted
is: not to question Allah's be
praised and exalted silences.

[172] Then respectfully, Imam Muhammad
we are now done talking.

[173] And as such may the pathway down
the valley there along and along
by the fragrant orchard be a
blessing unto your steps as
always it is for mine.

[174] And may the sun of day and the moon
and stars of night your light be as
always freely they are for me.

[175] Ma'aasalaama – By your peace
fulfilling, Recluse Intinn Mhór
do I take my leave.

*Oh, my mind truly I know to be a wondrous place;
its ideas and their ways immensely fascinating.*

Mellifluous Voice

Verse 28

Completed
4:02 pm, Thursday, 29th July 2021

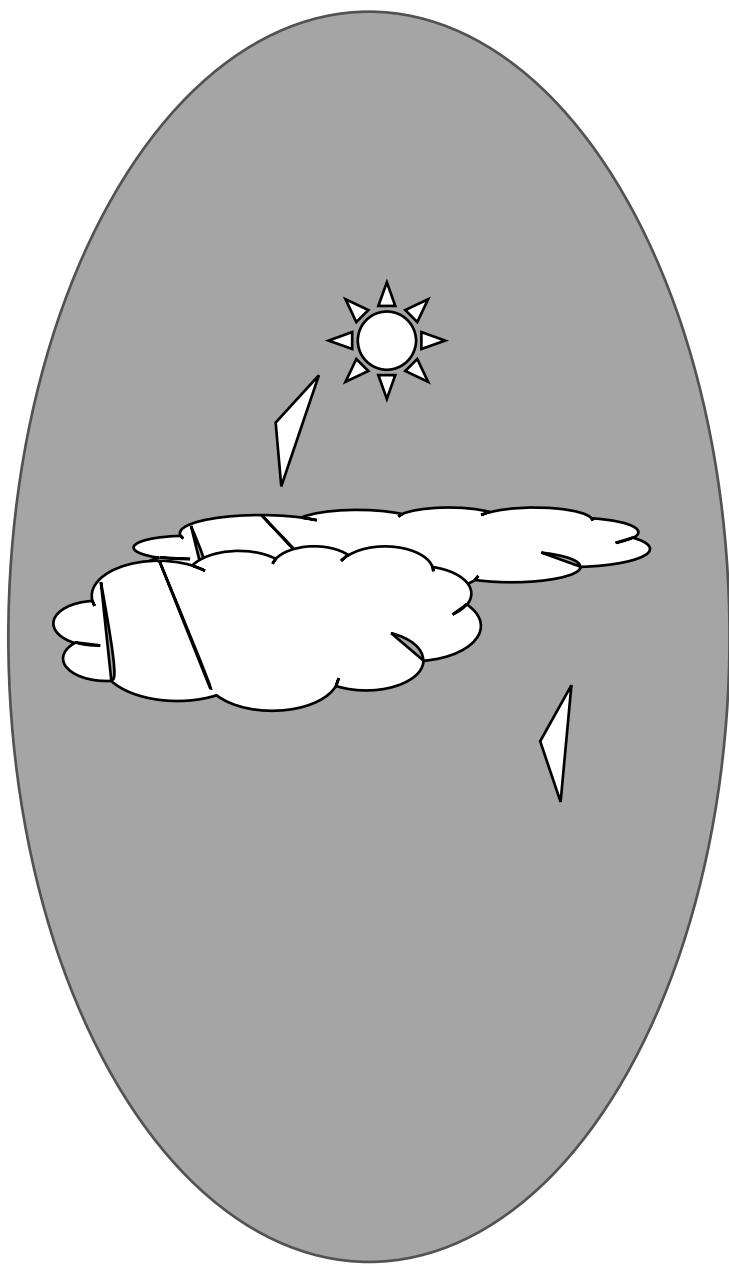


Illustration 28. RMcS © 2022

It has been a very long time since
you have come to see me,
Rabbi Moshe ben Avraham.

[2] Welcome.

[3] It has at that, Recluse Intinn Mhór.

[4] Thank you.

[5] And how have you been in
the meantime?

[6] Being a renowned Exodus scholar
has put a tremendous strain on
my life; my privacy hardly
being my own anymore,
and besides and if that
wasn't really enough
haven't I of late been
finding myself facing
something so difficult
to deal with intellectually
that it has almost made it
impossible for me to read
even a single letter of our
Sacred Scripture.

[7] I thought if I come see you that
maybe I might be able to
find my way again for
I can't talk to anyone
else about it.

[8] You are one whom I have always

known to have a good
listening ear and a very
generous wise tongue.

[9] **H**ow would you go about explaining
this something so difficult?

[10] **I** have now for quite some time been
asking myself: what if the whole
Jacob, Joseph and subsequently,
the enslavement in the Land
of Egypt, and the setting
free from there never
really happened?

[11] **W**hat if the Exodus never took place;
that never was there a forty-years
of wandering in the Sinai desert
or an entering and taking over
of the Land of Canaan?

[12] **W**hat if all of it never
actually happened?

[13] **O**ur Jewish religion; our faith
is according to itself firmly
established upon a
particular event that
took place in antiquity
and that that event was
the escaping out from
the Land of Egypt by the
mighty power of YHWH.

- [14] I have come about to thinking
that the whole story was all
merely a product of oral
and written literature.
- [15] That is a pretty substantial
claim to be making.
- [16] It is; I know it is.
- [17] May I ask, from where
did come the Hebrews?
- [18] Their exact origin is not known with
any degree of certainty, but our
Sacred Scripture has it that
they had their origin in Ur
of Mesopotamia and that
at some time early in the
second millennium before
the common era they for
some reason migrated under
the leadership of YHWH's
anointed, namely, Avraham:
Prophet Avraham from there
to the Land of the Canaanites
and eventually at some time
and due to a severe famine
in the Land of Canaan they
migrated further, namely,
on over into the Land
of a deeply black-skinned
people, namely: the Land

of the Kemet; Egypt.

[19] **A**nd it was in the Land of Egypt
that later they found themselves
to be woefully enslaved and
severely oppressed.

[20] **A**nd that from out of this terrible
situation they were miraculously
freed under the leadership of
YHWH's anointed, namely,
Moshe: Prophet Moshe.

[21] **A**nd that it was to Prophet Moshe
that YHWH was revealed and
from whom we have our
faith in YHWH by way
of a covenant relationship.

[22] **Y**HWH had as such made them;
made us special above all the tribes
of that region and not alone of
that region but above every
tribe the world over.

[23] **W**ithout that seminal event we
would not be able to call ourselves
the Chosen People of YHWH.

[24] **I**t is the Exodus which defines us;
gives us our purpose in this world:
in this life.

[25] **I**t is ingrained in our collective memory;
unifying us in a way that is firmly

grounded in historical reality.

[26] **T**hat is what we believe; what
we are lead to believe.

[27] **A**nd here is the thing about it; the
Exodus I mean, it is as if it had
only happened yesterday and
that we were actually there
ourselves as it were; that
we were fully of that
experience.

[28] **W**e don't feel it to be removed
from us or us from it.

[29] **W**e are as if ever reliving it
down through the generations
as we celebrate the Passover.

[30] **T**his event of the past is ever-living
in our present and ever
enriching us, it is.

[31] **E**ach time we celebrate the Passover
we are as if personally being freed
from the oppression and being
brought into a land of freedom
where we can without interference
worship YHWH.

[32] **I**t all sounds most fortuitous
then why are you having
doubts about it?

[33] Perhaps it is a temporary crisis
of faith you are experiencing.

[34] No; no, my faith is as strong as
as ever it has been; the problem
is rather that I am having
difficulty convincing
myself that the Exodus
ever really happened.

[35] This coming month, I will
be ninety-five.

[36] Since my late teens have I been
devoting myself to getting to the
root of this supposed event.

[37] I have in the duration turned
several libraries; several archives
inside out in order to come
to the truth.

[38] Notwithstanding, I have come to
the unbelievable conclusion that
it never actually took place.

[39] I am absolutely sure of it.

[40] You mean the actual escape from the
Land of Egypt and the wandering in
the desert and the taking over of
the Land of Canaan?

[41] No, the whole thing.

[42] **T**he whole thing; to what extent
do you mean the whole thing?

[43] **T**he whole thing with Jacob and
his sons; with Joseph and the
eventual enslavement in
the Land of Egypt; with
the escape out of the
Land of Egypt; with
the forty years of
wandering in the Sinai;
with the covenant given
by YHWH to Prophet
Moshe in the Sinai and
with the subduing and
taking over of the Land
of the Canaanites: the so
called Promised Land.

[44] **I** have not in all my extensive
studies been able to find
a single shred of evidence
in any shape size or form
either of an archaeological,
cultural, political or
geographical nature
which proves that any
of it ever happened.

[45] **T**here is not even a mention of
it; and you would think there
would be or at least even

might be in any of the
international affairs
of the surrounding lands
and but most of all and
most importantly no
mention of it whatsoever;
not even an ambiguous
hint of it ever having
happened in a single
Egyptian hieroglyph.

[46] **P**lenty of other tribes are all there
mentioned but nowhere ours.

[47] **S**omething; something is off for
not even the hero of the day,
namely Prophet Moshe is
anywhere to be found
in contemporaneous
writings to our
Sacred Writings.

[48] **S**o what are you saying;
what are you claiming?

[49] **I** am claiming; I am saying that
neither Jacob nor any of
his sons ever left the
Land of Canaan.

[50] **T**here was no a going over by
them into the Land of Egypt;
rather they were continuous
dwellers in the Land of Canaan.

[51] **A**side though and; knowing my people's character, they would if they could have wished for Egypt to be their Promised Land.

[52] **I**t all never happened.

[53] **B**ut for the last almost three and a half thousand years or so your people have been saying it did take place, so how can you say or claim it didn't?

[54] **D**o you have an iota of conclusive evidence that it never happened?

[55] **T**he absolute absence – based on extensive lifelong-research – of any evidence whatsoever is itself I believe the irrefutable proof that it never happened.

[56] **D**idn't your Prophet Ezekiel clearly state that your God chose the Hebrews by making Himself known to them in the Land of Egypt; telling them: promising them that He would set them free from their captivity in that land?

[57] **A**nd not alone that but that He would bring them into a land

where they could and would be totally free; a land flowing with milk and honey: a place of great plenty; a place where they could and would devotedly worship Him and Him alone?

[58] **Y**es, that is true that such and the like is clearly written in a number of places in the Sacred Writings of the Prophets and the Psalms but that that is as far as that story goes.

[59] **I**t is only in the words; not is it to be found in any factual physical evidence.

[60] **W**hat so is your belief when it comes to Prophet Avraham?

[61] **A**gain, I have found absolutely no evidence whatsoever that he ever even existed.

[62] **I**n your Book of Deuteronomy doesn't it clearly speak of that a wandering Aramean, namely that Prophet Avraham is presented as the father of the Hebrew people: one who with his family, flocks and herds went over into the Land of Egypt and took to sojourning there?

[63] And that at the time though they
were few in numbers they did over
time greatly increase in numbers?

[64] And it mentions, doesn't it that
the Egyptians treated them harshly
having made them their slaves?

[65] And that with the people pleading
to YHWH to be freed from such
a terrible situation that YHWH
had heard their pitiful cries
and having mercy on them
freed them from their
enslavement; had
victoriously brought
them into a land which
they were to conquer: to
make and to call their own?

[66] This reference is said to be only
the bringing together of a possibly
much older quotation but again
that is all it is; a wording in
literature: Sacred Literature;
Sacred Scripture.

[67] It is a history of a kind surely
but a history that is only of a
literary world; to be more
precise of a liturgical world.

[68] There is in my findings

no historical reality to back
it up; none whatsoever.

[69] **B**ut doesn't the writings of the
Hebrew Bible itself lay full
claim that the YHWH of
the Hebrews is the One
who entered as it were
into the historic reality
of the Hebrew people
and that it was YHWH
who had and continues
to have a particular
relationship with them
above and beyond any
and all other peoples
not alone in the region
but in the world?

[70] **A**gain, only this is a reality in
and of the Sacred Scriptures;
in and of the Sacred Writings:
the Beloved Literature; the
Sacred History of our people.

[71] **O**nly to us alone and for us
alone does it have significance.

[72] **B**ut, why can't you just be like your
fellow fervent believers and have
full faith in your Sacred Writings
rather than trying to make them
over real; make them something

which perhaps they are not,
namely true historical texts?

[73] Surely, faith isn't bound by
historical events, is it?

[74] If something or other aliken unto
the Exodus never happened then
our people has no beginning;
there is no time which can
be said to identify us as
the creation of a people.

[75] It is our foundation story;
without it we were never founded.

[76] If there was never such an event how
can we claim to be who we say we
are; how could we, how can we
lay claim to be the Chosen
People of YHWH –
The People of YHWH?

[77] Was there no giving of
the Ten Words: the Ten
Commandments then?

[78] There was of course, and by
ten implying many words: a
compilation of many words
spread out over time but
my claim would be, and I
am totally alone in this is
that it didn't take place in

Sinai but rather instead
throughout the Land
of Canaan.

[79] **W**hat about Prophet Moshe?

[80] **A** Prophet Moshe yes there was,
but not the Prophet Moshe of
the Exodus; a Prophet Moshe
rather of the Land of Canaan
who was called by YHWH to
say to the people words
perhaps much close ado
to the following in kind:

[81] **L**isten, Beloved of Mine,
to the laws and rulings which
I am announcing in your hearing
here today in this sacred place,
so that you will learn them and
take every care to obey them.

[82] **I** am YHWH, who by way of
my Prophet Avraham brought
you out of the Land of Sumer
of Mesopotamia, where you
had been in long living as
nobodies in the midst of
numerous other nobodies
along and along by the waters
of the mighty Euphrates.

[83] **F**rom this day forth, you are to
have no gods no idols no ideologies

whatsoever besides ME.

[84] **K**now this: I, YHWH no god
am; no idol am; no ideology am.

[85] **Y**HWH I AM.

[86] **I**n your hearts this clearly write;
in your thoughts have this ever
dwelling be and in your words
spoken it boldly proclaimed.

[87] **Y**ou are not to make for
yourselves shamanistic
carvings or representations
of any kind of anything in
the sky above, on the land
around, on the ground
beneath or in the waters
about you of YHWH, for I
forewarn you, if you do, I will
severely punish you that is for sure.

[88] **Y**ou are not to misuse
the designation YHWH,
for if you do, I will severely
punish you that is for sure.

[89] **O**bserve always the day
of Shabbat, to set it apart
as holy above the other days.

[90] **Y**ou have six days to labour
and to do all your work you
need to have done, but the

seventh day is a Day of Rest
given over for YHWH.

[91] **A**nd on that day you are not to
do any kind of work, save to
save a life: not you, your sons
or your daughters, not your
male or female servants,
not your oxen, your donkeys
or any of your other livestock,
nor have the foreigner be
doing anything for you
on that day, so that all
can rest just as you do.

[92] **I**ngrain this in your hearts and minds.

[93] **Y**ou are to ever remember that you
were nobodies in Mesopotamia, and
that YHWH out of a great compassion
for you called you out and brought
you out from there with a strong
hand and an outstretched arm.

[94] **T**herefore, YHWH has ordered
you to keep the day of Shabbat
for YHWH alone.

[95] **B**e with this well understood:
Shabbat is made for YHWH
not is it for you made.

[96] **H**onour you must your father
and mother and your ancestors

going way the way all the
way back, to the dawning
of Sumer so that you will
live long and have things
go well for you here in this
the land of plenty to which
YHWH has brought you.

[97] **D**o so and YHWH will
continuously bless you
till the moon fails.

[98] **Y**ou men over women no
dominion do you have; you
women none over men; either
of you dare to try and exert any,
YHWH will punish you.

[99] **D**o not dare to treat your
neighbour harshly; whosoever
your neighbour be; filled rather
with remembrances be of
just how badly you yourself
were treated in Mesopotamia
and how you used to cry
most pitifully day and night
to YHWH to rescue you
and how YHWH hearing
your cries lovingly brought
you out into this place
of freedom.

[100] **Y**ou men older or younger

do not dare to cross the
threshold I have established
between you and one another;
between you and children and
youths; between you and the
beasts of the fields the valleys
the forests and the hills.

[101] **Y**ou women older or younger
do not dare to cross the threshold
I have established between you
and one another; between you
and children and youths;
between you and the beasts
of the fields the valleys
the forests and the hills.

[102] **D**o not dare to murder
anyone: neither one of your
own nor any of those not of
your own for by YHWH
the life of the human is
uncompromisingly sacred.

[103] **A**nd above all do not dare
to disturb, frighten or harm in
any way the babe in the womb.

[104] **O**nly YHWH; YHWH alone
is the giver and the taker of
your life; your life being not
yours that you can take it.

[105] **Y**ou males and you females

enjoy away freely within your
marriage vows alone the
pleasure of physical intimacy.

[106] **Y**ou husbands do not dare
to covet your neighbour's wife;
you wives do not dare to covet
your neighbour's husband:
do not dare ye to covet yere
neighbour's dwelling, his field,
his male or female servants,
his oxen, his donkeys or
anything at all that belongs
to him even if that neighbour
is a Canaanite or of any
other a people.

[107] **D**o not dare to steal from
anyone even a single droplet
of water or a grain of wheat.

[108] **D**o not dare to give false
evidence against your
neighbour even if that
neighbour is a Canaanite
or of any other a people.

[109] **T**herefore, you are to be
careful: highly careful to do as
YHWH has ordered you; you
are not to deviate either to
the right or the left; to the
backward or the forward

or to the up or to the down.

- [110] **Y**ou are to follow the entire way which YHWH has ordered you; so that you will live noble, happy lives; having all things go well with you and your descendants for as long as the sun rises and sets.
- [111] **K**ee always before you that YHWH will always be with you; will always love you.
- [112] **Y**HWH it is who causes the myriads of stars to be; YHWH it is who will cause your numerous descendants to be.
- [113] **B**y your noble thoughts and actions a blessing to the world of their own day may they be.
- [114] **T**his is fundamentally all you need to know and to be resting assured in come day in come night: come unfolding the eternity of the ages.
- [115] **M**any wonderful considerations included there, Rabbi, for instance: above all do not dare to disturb, frighten or harm in any way the babe in the womb, and to do not dare to give

false evidence against your
neighbour; whosoever
your neighbour be.

[116] **I**ndeed, Recluse; the greatest for
me being that YHWH listens to
our cries and upon them acts.

[117] **A**nd in your findings have you
come across any evidence that would
suggest that to have been the case;
that there was a compilation of
many words given by YHWH and
spread out over time and that they
were not given in Sinai but in
the Land of Canaan?

[118] **A**s of yet, no not yet; it is only
a hypothesis on my part but I will
passionately continue the research
until my last breath; ever singing
anew I will the old psalms.

[119] **W**onderful; that is the spirit!

[120] **T**hen, on my way now with
great gratitude to you I will be.

[121] **N**o, not to me due it be but
to your own self full surely.

*Oh, my mind truly I know to be a wondrous place;
its ideas and their ways immensely fascinating.*

Mellifluous Voice

Verse 29

Completed
7:16 am, Wednesday, 11th August 2021

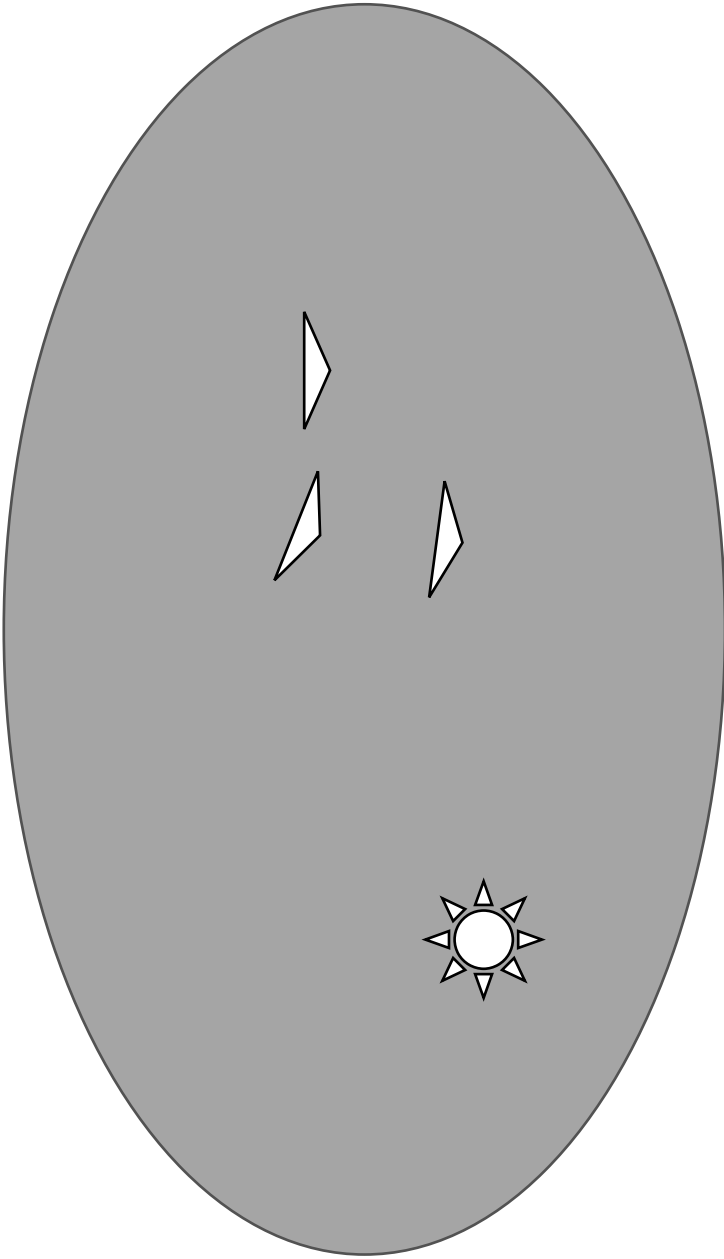


Illustration 29. RMcS © 2022

Do you ever fast?

[2] Yes, I do.

[3] How often?

[4] As the need
arises; quite often.

[5] From what foods?

[6] Foods?

[7] No, I don't fast from any foods.

[8] Then if you don't fast from
eating how can you say you fast?

[9] Not consuming things in your
mouth is but one form of fasting.

[10] What other forms are there?

[11] There is the fasting of the senses.

[12] How so?

[13] Fasting from looking at certain
things that you know well will
give you say some emotional
or intellectual discomfort.

[14] The same goes for listening,
scenting, tasting and touching.

[15] But by far the sense to fast
is the mind.

[16] Oh, but do you consider
the mind to be a sense?

- [17] **Y**es; yes, definitely I do.
- [18] **W**hoa that is interesting;
a first for me definitely.
- [19] **I** have never heard that from
anyone before or ever read of it;
even of it ever being considered
by anyone to be such.
- [20] **T**hen, what form does fasting
the mind sense take?
- [21] **F**asting from thought-ing:
the thinking of or about
certain things, especially
the overthinking of them.
- [22] **H**ave you a number of
for instances?
- [23] **O**n occasion and when
the notion is upon me, I
fast my mind from having
any thoughts whatsoever
to do with any of the claims
made by any and all religions
and philosophies.
- [24] **I**n particular, I would for hours,
even for days and nights fast
from allowing myself to
have a single contemplation
on say the claims of the

Abrahamic religions.

[25] Another time it would be to have no thought whatsoever of say the claims of Taoism and Confucianism.

[26] And at another time the notion would be upon me; would be with me to have no thought whatsoever of say Buddhism or Hinduism.

[27] And at other times again it would be to fast from this and that ideology; this and that political opinion.

[28] And I would fast from having thoughts on islandwide or globalwide histories.

[29] And there would be times when I would fast from scientific considerations.

[30] Whatever it is that can be thought of, I do if I feel the need to fast from it: fast from thinking of it.

[31] What are the primary benefits of fasting the mind?

[32] Serenity; serenity of mind.

[33] I imagine the fasting of the mind
must be quite difficult to do.

[34] Yes; yes, it is.

[35] It takes a great deal of patient
practice, and it is something
that is ever in need of being
achieved anew for all thoughts
are always new though they
can be very similar or appear
to be exactly the same as
any a previous thought.

[36] The new night, but in particular
the new day has to be taken on
as if you have never done so
the like afore; that is you have
never fasted the mind.

[37] This is one of the given challenges
of the moments upon moments.

[38] Easier it would be to be fasting the
stomach from eating delicious
foods than to be having the
mind fast from any and all
kinds of absorbing, intriguing,
enthraling, tantalising,
engrossing, compelling,
fascinating thoughts
and ideas.

[39] As a woman, I think I would

find it quite difficult to fast my
mind; to be fasting my mind
for I am always thinking
of something or other.

[40] It is just the way I am.

[41] In fact, I think I have never
had my mind fast for me.

[42] I don't think it makes any difference
whether one is woman or man for
fasting the mind itself is a challenge
for anyone at any age.

[43] It is as difficult for the youth as
it is difficult for the aged.

[44] Is there perhaps a way;
a method for fasting the mind?

[45] To don't think; to don't think
and to don't think is all there is to it.

[46] If I may be so forward, may I
enquire if you ever fast your
mind from contemplating
making love with your wife?

[47] Throughout the day, I do need
to quite oft fast my mind from
such thoughts and the like
when it comes to my wife.

[48] If I don't culture my mind to

fast itself from thinking of her
beautiful body and sensuous
ways and words I wouldn't
be able to think any other a
thought; I wouldn't be able
to read a single word or
write never mind a
paragraph but a lone
sentence even.

[49] I wouldn't be able to comfortably
reflect on anything such as
the alighting of a butterfly
upon a flower; rain droplets
on the tip of a leaf or the
moving of clouds up over
the hills or the sun with
rising entering and filling
the waiting valley.

[50] It would surely be very difficult
to be fasting the stomach from
food; very difficult it is to be
fasting the mind from wondrous
thoughts and ideas but by far
and by far and away the most
difficult fasting is that of not
to be contemplating making
love play with my wife.

[51] All other forms of mind fasting
are way easier in comparison.

[52] Well, and as for me, when I
have such thoughts and the like
running riot in my mind I hold
nothing back; forthwith do I go
to pin my ever-willing husband
down on bed sofa ground or
floor for he me me he to wildly
make our world go round
and around once more.

[53] How if I may continue with my
forwardness; how do you fast
your mind then from thinking
about your wife's body;
thinking about making
love with her?

[54] When I am aware of such
thoughts and feelings arising
in me I try to busy myself
with distraction: refocusing
my attention on some other
thoughts or divert my gaze
from say a book page to the
trees or birds or even insects.

[55] Awaying my gaze seems to
take care of it most of the time.

[56] More often than not though do I
enjoy indulging my mind in such
beautiful thoughts rather than
have it fast from them.

[57] **F**asting is useful but no fun.

[58] **F**ortunately though, whether I
am here or my wife is up along
the hillside we oft seem to
simultaneously be of the same
thought and passion, and with
journeying to some same half
way we do have our play
in our own delightful way.

[59] **B**ut what about the times when
such thoughts are consuming your
mind and say preventing you from
reading or more especially from writing?

[60] **I** stop what I am doing and take time
to pause to gaze on the sunlight on the
trees or the moonlight on the river.

[61] **A**nd how about on rainy overcast
days and moonless nights?

[62] **I** try to stay with the reading or the
writing until such thoughts eventually
take flight and let me be.

[63] **T**he only thing about that is
they don't like to be staying
away for too long but soon
return and are as if all freshly
renewed and strengthened
for having a little while
awhile flown off.

[64] **H**ow say you should temptation be managed; the present one included?

[65] **I**f you give into a such and the like temptation, you will get rid of the temptation for sure but by it you will be disappointed in that it won't turn out to be what you thought or imagined it would be that also is for sure; whereas if you go give into a need for some pleasurable delight with your husband, then you will be more than fully satisfied.

[66] **I** hope so for honestly to be letting go of this temptation sitting here right before me feels like painfully missing out on something absolutely amazing.

[67] **N**o; go you to your husband; all your needs he will fully fulfil.

[68] **A**ll right, okay, then but before I go may I ask you: What do you take to be at the heart of marriage?

[69] **T**rust.

[70] **A**nd, but what about love?

[71] Love trust: trust at home
with itself is the love.

[72] That is beautiful.

*Oh, my mind truly I know to be a wondrous place;
its ideas and their ways immensely fascinating.*

Mellifluous Voice

Verse 30

Completed
7:31 am, Wednesday, 18th August 2021

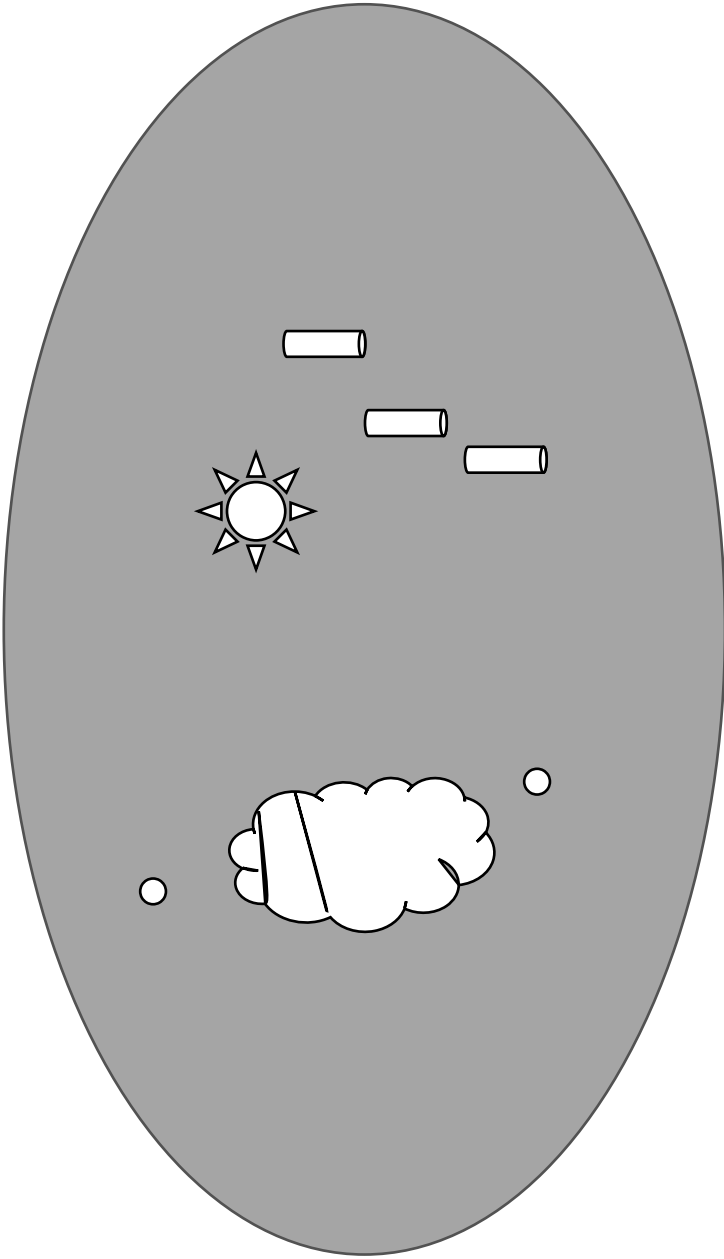


Illustration 30. RMcS © 2022

How is it possible to stop
the mind getting ahead
of itself; running away
with its imaginings for
although I am enjoying sitting
here and chatting away with
you my mind is having me off
madly chasing on horseback
as if it is after some kind of
unicorn or other up down
valley and over hill and
along by the edges
of woods?

[2] **A**nd not alone does it try to
get ahead of itself at times but
doesn't it also try to get as it
were ahind itself: running
wildly way and away back
into the past; no far enough
being enough to go.

[3] **A**nd of course there are plenty of
occasions when it is attempting
almost the impossible, in that
it is simultaneously trying
both to get ahead and
ahind of itself.

[4] **H**ave it come back and be
here with us awhile.

[5] **E**asier said than done.

[6] And what form does this getting
ahead of itself or ahind of itself take?

[7] Form?

[8] What shall I say; how shall I say?

[9] It starts out simple enough with say
a single whole thought or even
a fragmentary thought and
before I know it hasn't it
already taken off and is
traveling at a breath-taking
speed in either or both
directions.

[10] And although it can be a thrill
a moment it is quite exhausting
for my mind.

[11] Does it for the duration remain
in such a form or does it go
through any a transformation?

[12] It goes from plain and
simple right up and out into
unbelievable exaggeration.

[13] And though I were to be riding
on horseback the horse does not
feel to me to be ever touching
the ground as it gallops along.

[14] Even as we are careering along

the surrounding trees and
fields seem blurred.

[15] At times we are running up
and down endless mountains
of golden sand dunes.

[16] At other times we are pounding
and splashing across wavy seawaters.

[17] And again and at other times it is
as if we are galloping away out on
space itself about the stars.

[18] And as we are careering along the
surrounding stars and even galaxies
appear to be blurred; and I know
not of a for reason why.

[19] Do you have sight of what
it is you are chasing?

[20] All the time but nothing
of any clarity.

[21] Would you be able to go as
far as saying and with a certain
amount of conviction that
it is definitely a unicorn
of some kind or other
that you are chasing?

[22] I have never seen a unicorn
and besides and ever besides,
I don't believe in the existence

of such and the alike creature.

[23] **S**o, I by saying it is a unicorn
is just my way of articulating,
I don't know what it is in truth.

[24] **O**ne thing is for certain though
it is something very real; something
very much alive and has a mind
all of its own.

[25] **A**nd not alone that but it is always
aware of me chasing it for from
time to time it looks around
to see where I am.

[26] **I**s it the same unicorn
you see all the time?

[27] **N**o there is a multitude of them
and it depends on perhaps my state
of mind which one will appear.

[28] **T**here are instances when I might
be chasing two or three of them
at a time; even a herd of them
with no two of them ever being
of the same colour or size.

[29] **A**re they beautiful?

[30] **F**or the most part yes but there
are occasions too when I find
myself chasing a very ugly
looking one two three or more.

[31] Perhaps ugly is not the correct word to be using rather that there is something about them which makes me feel quite terrified of them.

[32] Do they ever communicate with you; speak to you?

[33] They do all the time but hardly am I able to grasp anything of what it is they are saying.

[34] Most of the time I just don't know what it is they are saying.

[35] And, I have this feeling that more than anything the problem is me; must be me: for I just don't know how to properly comprehend what it is they are trying to impart unto me.

[36] There are times I think it is the very commotion of the chase itself that is preventing me from understanding what is being said.

[37] How do the chases normally end; do you manage to capture a unicorn?

[38] **T**hat is the annoying thing about it.

[39] **I** have never ever caught a single
unicorn or whatever that thing
is I am chasing.

[40] **A** bilocation aspect of it is that
while I am away in my mind
intensely chasing, I am still
here sitting and very
attentively trying to
take in every single
word you say.

[41] **A**re there two of yous?

[42] **N**o, only one but
simultaneously in two places.

[43] **S**o are you away some place
right now too?

[44] **Y**es, I am.

[45] **C**an you say what is happening?

[46] **I** will try but don't be surprised
if while in the telling of it my
mind just on a whim decides
to gallop off in a totally
different direction.

[47] **I** am simultaneously chasing ahead
of myself and ahind of myself:
pursuing I am a herd of

very ugly unicorns.

[48] In the ahead they are fanatically
doing what they were fanatically
doing in the ahind.

[49] And in the ahind they seem
to be saying something to the
effect that they intend out
of obligation to be doing
the exact same thing
again someday in the
future when should
ever such a chance
present itself to them
and that at that time
they will be doing so
with an even greater
intensity than did their
fathers uncles or
grandfathers
before them.

[50] In the ahead they seem to be
already exceeding and extending
that obligation by a long shot.

[51] It would seem then that there
was an interval there when they
weren't able to do so; would
that be right?

[52] Yes, that would be right.

[53] **H**ow long do you take
that interval to have been?

[54] **P**erhaps twenty; twenty years at tops.

[55] **I** think this is a very special gift
you have and rather than trying
to find a way to stop your mind
from either getting ahead or
ahind of itself; instead you
ought to be embracing
it and culturing it.

[56] **H**ow do I do that?

[57] **T**reat it as if you were
in some kind of trance.

[58] **B**e aware of what is happening
and take full charge of the chasing.

[59] **A**nd how too to so can I do that?

[60] **R**ather than letting the horse be
in charge of the chase let you be
in charge; having the horse if,
even it is a horse at all, be
purely your means of
pursuing whatever it
is you are pursuing.

[61] **B**e strong enough to bring
the horse at times to a standstill
and then see what happens.

[62] Will the unicorn or whatever it is keep on running or will it stop and wait for you?

[63] And rather than racing madly after it develop some tactical manoeuvres, for instance, taking short cuts or even turning about and running off in the opposite direction as if you are no longer interested in the chase and then see what happens.

[64] If you are pursuing a herd you might try focusing your attention on only one or two and drive them off from the herd and then alone pursue.

[65] Culture some anticipatory skills to predict the direction the unicorn will take.

[66] Identify possible patterns in the way it is leading the chase.

[67] See what happens when it is facing a hill up ahead.

[68] Does it take it on or does it tend to circumvent it?

- [69] **H**ow about when it comes
to a river out front?
- [70] **D**oes it always take the same
route in traversing space?
- [71] **I**s there a pattern to its
decision-making?
- [72] **F**ormulate strategies accordingly.
- [73] **M**aybe you will need to consider
dismounting at times and then
slowly and very quietly walking
up on it while it is drinking
from say a spring lake or stream.
- [74] **T**he unicorn or unicorns definitely
have something they wish to reveal
to you but they will only do so under
certain conditions; conditions of
their own making which you
have got to figure out.
- [75] **A**s you will come to a mastery of
all these considerations and to
a developing of many more
besides will you be ready
and well able to receive
from them what it is they
wish to impart unto you.
- [76] **T**hink always beneficial: think
that they are being manifested

for your good and not alone
for your good but for the good
of others, even for the good
of the whole world.

[77] **T**hank you; thank you so much.

[78] **Y**ou are very welcome.

[79] **T**his proper orientation of my mind
have I for the longest time ever been
in need of hearing; in need of discovering.

[80] **N**ow then that you have found it
and know it; fully enjoy it.

[81] **I** will; definitely I will!

*Oh, my mind truly I know to be a wondrous place;
its ideas and their ways immensely fascinating.*

Mellifluous Voice

Verse 31

Completed
7:15 am, Wednesday, 25th August 2021

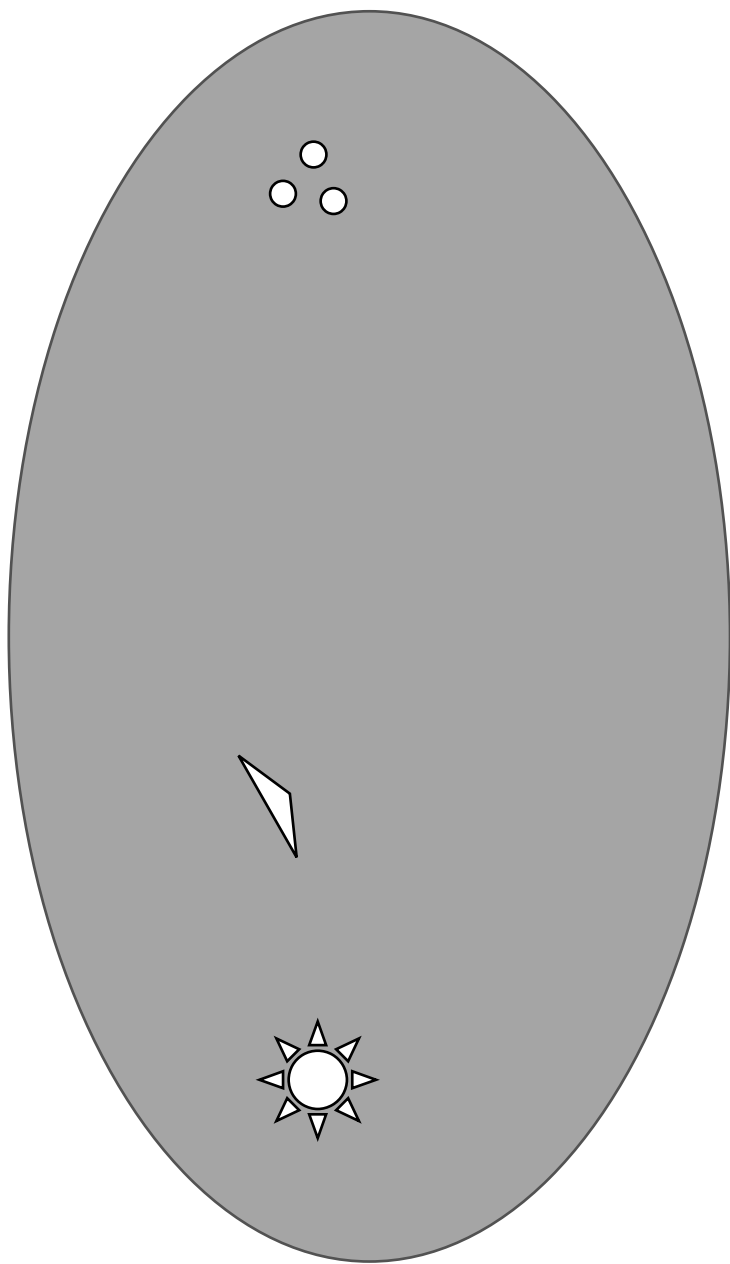


Illustration 31. RMcS © 2022

From the furthest reaches of
the Earth it seems have
I come to visit you,
Recluse Intinn Mhór.

[2] Welcome, Doctor Howhitfaugate.

[3] Thank you.

[4] As the Chief Medical Advisor to
the King and Queen of my country,
and overseer of all medical and
public health matters related to
it, I need to be constantly
maintaining myself in the
very best of health.

[5] Of late though, I am sick to death
almost with worry; my brow
continuously being populated
by myriads of sweat drops.

[6] My skin keeps turning
pale shades of greenish grey
throughout the day.

[7] Because of it, I cannot even walk
in a straight line anymore.

[8] My blood at times feels as if
it is all about to clot up.

[9] My speech as you can hear is
somewhat slurred and tends
towards being out of proper

sequence; even missing out
it is here and there on the
proper pronunciation of
vocabulary most
familiar to me.

[10] **W**hen I arise from my bed
in the way early dawning, I
feel as if I haven't slept a
wink throughout the night.

[11] **A**ll day long my eyes
are not clearly seeing at all.

[12] **W**hen it comes to the end of the
day which more oft than not will
circle the midnight hour,
and I take to my bed to rest
and to sleep I feel as if I have
not yet got out of bed because
of all the worrying I had been
doing in the morning, in the
afternoon and right on all
over into the eve.

[13] **A**ll of me within is in
a very very very mixed up
and turbulent state.

[14] **W**hat can I do; what should I do?

[15] **B**efore you can hope to do
anything about it, you need to
know what exactly it is that is

giving you such uneasiness;
giving you such dreadful
discomfort and anxiety.

[16] Oh, that is not the issue for I
know well what it is that is giving
me such dreadful discomfort
and anxiety.

[17] What is it then, may I enquire?

[18] Well, plainly stated: I am very
afraid for you; I am really
worried for you.

[19] For me; for me: why so for me?

[20] Why not you for your King and
Queen and your fellow subjects?

[21] I am; I am of course by
natural disposition and
duty worrying for them
but I am afraid; so
very afraid I am that
if you who although
thankfully now is in it
seems the very best of
health don't have yourself
immediately inoculated
against the highly
contagious dangerous
disease that is presently
sweeping the island, and not

alone sweeping the island
but the entire world,
save of course for a few
remote isolated places;
that you will long ever
before your time be of
the no longer long with us.

[22] So it is for that that, I have come
myself to beg you in person and on
behalf of His and Her Majesties to
take the golden and silver inoculations.

[23] The world needs your continuous
presence: needs your knowledge,
your wisdom and above all
your joyful hopefulness.

[24] It can't afford to lose you to this
awful viral pandemic which is
showing no mercy whatsoever;
for without making any a
distinction between the wise
and the foolish, the rich and
the poor, the elderly and the
young does it haughtily swat
them low and right out of
existence as would a bolt
of lightning consume any
a tree of the valley, hill or
forest thick save perhaps
for that of the majestic
lone oak.

- [25] I myself have in the last as many
months already received; as
has my King and Queen
and over ninety-seven
percent of my fellow
subjects: five golden
injections and two
silver boosters.
- [26] Did you or have you experienced
or noticed any immediate or
potentially long-term side
effects from them?
- [27] After the first golden injection,
I experienced some slight:
Anaemia, and an increased
tendency to bruise,
Lymphadenopathy,
Thrombocytopenia,
Cardiac palpitations,
Angina pectoris,
Myocardial infarction,
Cardiac flutter,
Tachycardia,
Atrial fibrillation.
- [28] And that was about it really;
nothing more.
- [29] After the second golden, I
experienced some slight:
Ear pain, Hypoacusis,

Tinnitus, Vertigo,
Hyperthyroidism,
Vitreous floaters,
Conjunctival haemorrhage,
Blepharospasm, Dry eyes,
Swelling of eyelids, Eye pain,
Eye pruritus, Photophobia,
Diplopia, Vision blurred,
Visual impairment,
Colitis ulcerative,
Toothache.

[30] And that was about it really;
nothing more.

[31] After the first booster, I
experienced some slight:
Diarrhoea, Dyspepsia,
Abdominal pain,
Gastrointestinal pain,
Constipation, Nausea,
Vomiting, Dry mouth.

[32] And that was about it really;
nothing more.

[33] After the third golden, I
experienced some slight:
Hypoaesthesia oral,
Paraesthesia oral,
Lip swelling, Mouth
ulceration, Glossodynia,
Swollen tongue, Asthenia,

Fatigue, Malaise,
Hyperpyrexia, Chills,
Feeling abnormal,
Feeling cold,
Feeling hot.

[34] And that was about it really;
nothing more.

[35] After the fourth golden, I
experienced some slight:
Temperature intolerance,
Gait disturbance, Injection site
erythema, Injection site pain,
Injection site swelling, Chest
pain, Hypersensitivity,
Anaphylactic reaction,
Cellulitis, Nasopharyngitis,
Sweating fever, Blood
glucose increased,
Hormone level abnormal,
Heart rate increased,
Blood pressure increased.

[36] And that was about it really;
nothing more.

[37] After the second booster, I
experienced some slight:
Decreased appetite,
Dehydration, Bone pain,
Pain in jaw, Arthralgia,
Joint swelling, Myalgia,

Muscle fatigue, Muscle
spasms, Musculoskeletal
stiffness, Back pain,
Limb discomfort, Neck
pain, Pain in extremity,
Groin pain.

[38] And that was about it really;
nothing more.

[39] And after the fifth golden, which
I had only three weeks ago, I
experienced some slight:
Lethargy, Somnolence,
Syncope, Facial paralysis,
Cluster headache, Headache,
Hypersomnia, Dizziness,
Presyncope, Burning
sensation, Hypoaesthesia,
Paraesthesia, Seizure,
Dysgeusia, Taste disorder,
Tremors, Anxiety,
Nervousness, Depression,
Insomnia, Irritability,
Panic attacks, Dyspnoea,
Cough, Pulmonary pain,
Dry throat, Rhinorrhoea,
Sneezing, Skin discolouration,
Eczema, Rash all over or in
parts, Deep vein thrombosis.

[40] And that was about it really;
nothing more.

[41] And it behoves me to mention
to you too that in all this
time the sun in the grove
hasn't risen even once
if you get my drift: not
since before the taking
of the first golden has
it ever again since arisen.

[42] That is terrible.

[43] It is and not alone that the
fertility too is probably somewhat
endangered for the some time being.

[44] That is beyond terrible.

[45] It is all right I suppose when
you think about it but it can't
be helped; you can't have
everything; something
has to be given up
for the greater cause.

[46] And tell me, before you took
the first golden, how had
your health been up till
then; how was your
immune system?

[47] Well perfect well it was; I was
in the very best of health so I
was: my immune system
was successfully fighting off

everything and anything
that came its way.

[48] **I**t was for that very reason
that I took the first golden.

[49] **I** wished to protect my perfect
health by means of giving
a super boost to my T-cells.

[50] **I** see; then these golden and silver
inoculations – how many years
of vigorous clinical trials had
they gone through before
they were finally fully
approved and made
available to the public?

[51] **N**o, not yet years; more like
of months and they are at that
only partially and tentatively
approved on a week to
week basis at present.

[52] **A**re you serious?

[53] **Y**es; yes, I am: deadly serious I am.

[54] **T**hen, how long do you anticipate
this disease will exist for before
eventually fading away and
being no more?

[55] **I** have no such an anticipation,
rather I believe it is here to stay

forever and ever a day by virtue
of its aggressive mutations and our
inadequacy to totally eliminate it.

[56] **T**hat is not the main thing
though; the main thing
though however is that
the ongoing giving to the
body of golden and silver
inoculations will at least
introduce some bit of
frustration to the disease;
confuse it it will somewhat
and thus as they say it won't
ever be able to make a full
secure foothold.

[57] **I**f you don't mine me
asking but: what age are you?

[58] **O**h, no problem at all.

[59] **C**ome this December,
I will be twenty-nine.

[60] **B**ut enough about me rather
I truly hope; I truly, wish and
truly pray that you will consider
getting inoculated as soon
as quick possible.

[61] **T**hat is the primary reason why
I have come here from afar to see
you: to try and convince you

that though you are it seems
and sounds now in the very
best of health, you need at
the same time to protect
yourself from this no-mercy;
non-differentiating disease.

[62] Perhaps you are dreadful of
taking the goldens and the silvers,
but I would assure you there is
no need to be for save from
experiencing some slight
discomforts akin perhaps
unto those of mine mentioned
afore you will overall be as me:
feeling the very best to near
fine most of the good time.

[63] Well, isn't that good to know now.

[64] Good of course it is
to be in the well know.

[65] My focus is on the health of all
my times versus the health of my
given moments: my long-term
future versus my immediate future.

[66] That latter focus would have me turn
a blind eye to the importance of
the former; deeming it to be
not really important at all
at least for the forever
time beings.

[67] **T**he issue here is the fullness
of real health versus the
emptiness of false health.

[68] **A**nd besides, I have no fear
or no problem whatsoever taking
fully trialled: minimum say
10 years, vaccines for various
conditions should I ever have
any such conditions.

[69] **B**ut as a conscientious objector,
I cannot ask my body to take
a substance that is only
winging it: masquerading
itself as a vaccine.

[70] **A**nd of all things, I don't wish to be
treated as a test case for opportunistic
pharmaceutical companies.

[71] **I** ask myself would a trainer of
champion racehorses chance giving
an unknown substance to them.

[72] **W**hat is being peddled out there
around the world is nothing short
of a crime against humanity where
national and international codes
of ethics are being cast wholesale
to oblivion.

[73] **I** refuse; yes, I refuse absolutely
to let myself be coerced by such

a nefarious action.

[74] **H**OC EST ENIM **C**ORPUS MEUM.

[75] **T**his is **MY** body; mine it is to take
the very best care of not alone
for myself but for my beloved
and our precious lovelies
extending for the way to way
on ever-reaching generations.

[76] **I** need to make sure that they
can proudly with ever happy
remembrances of me
be and that this too they
can do based upon sound
knowledge, deep wisdom
and unhesitating courage
should ever a similar to
same circumstance all
of a sudden upon their
pathways appear: seemingly
it having come from out
of an any an unknown
somewhere.

[77] **D**o you take the same branded
goldens and silvers each time?

[78] **N**o; to be on the safe side, I
take a cocktail of those produced
by the eight leading global
pharmaceutical companies.

- [79] And although they are all very broadly the same to a varying degree and percentage of efficacy they are all different too especially from the point of view of how each came to be: what mechanisms were employed in their development and type, for instance as protein subunit, conjugate, inactivated, recombinant, peptide, non-replicating viral vector, adenovirus or mRNA-based.
- [80] Yes, but what about the years of clinical trials necessary before an inoculation is deemed safe to use?
- [81] Given the sheer magnitude and urgency of the situation there is no need to be over concerned about that little detail for the moment.
- [82] That is more than just a that little detail surely when it comes to the authorization process?
- [83] Emergency use authorization is enough for the continuous time being.

[84] Honestly, how can such an
essential requirement be cast aside?

[85] It has anyway and that is the way it
is to be for the foreseeable time
being future that is running
along at a breath; at a breath
take; at a breathtakingly
unstoppable speed.

[86] What do you take to have been
the source of this disease?

[87] Whence did it originate?

[88] Well; well that; well that
now is indeed an extremely
touchy subject I must
admit for no one at all
is really sure, and if there
are some who do they are
not saying anything or
giving anything away
nor is it known for certain
how long it intends to stay
or where to if at all it is
headed or if it will ever
again make a return visit
not just once but perhaps
numerous times.

[89] And besides this to that;
that is not really important.

[90] Really?

[91] What then is really important?

[92] Learning to live with it as
healthily and responsibly
as the goldens and the
silvers will permit us
to while all the while
we put our full trust
in reputable global
pharmaceutical companies
and their affiliates to come
up with an once and for all
way to totally eradicate it
or at least to stop dead
the transmission of
it in its tracks.

[93] And in partnership with this to
have leaders, governments and
local officials, all fully adhere
to the advice of their chief
medical officer.

[94] Now now and now now, having
heard all from me clearly on what
is crucially at stake; heard all
from me on what is giving
me my greatest uneasiness;
giving me my dreadful
discomfort and anxiety,
will you not I implore you

please now come into line
with the great majority here
on the island and around
the world and get yourself
at the earliest possible
time vaccinated?

[95] I am so very afraid for you;

I am really worried for you
that although thankfully
you are in the very best
of health: that I can see
and know from you, that
if you don't have yourself
immediately inoculated
against this highly contagious
dangerous disease, you will
long ever before your time
be of the no longer with us.

[96] I thusly thusly do beg you
to take the golden injections
and silver boosters for
the world needs your
continuous presence:
needs your knowledge,
your wisdom and above all
your joyful hopefulness.

[97] It can't afford to lose you
to this awful viral pandemic
which as I have already said, is
showing no mercy whatsoever;

for without making any a
distinction between the wise
and the foolish, the rich
and the poor, the elderly
and the young does it
swat them low as would
a bolt of lightning consume
any a tree save perhaps that
of the majestic lone oak.

[98] **T**hank you;
Doctor Howhitfaugate for your
great concern for my wellbeing;
truly I appreciate it but I will
request of you to have the
courage to let this oak tree
be in the fine company of
its own strength and courage;
let it be in the courage and
strength of its companion oaks
to weather out this storm.

[99] **A**s two great oaks are my beloved
and me standing side by side in
such trust and bravery.

[100] **W**orry then not on any further over
me over we but over yourself and
your beloved ones and the world be.

*Oh, my mind truly I know to be a wondrous place;
its ideas and their ways immensely fascinating.*

Mellifluous Voice

Verse 32

Completed

7:19 am, Saturday, 11th September 2021

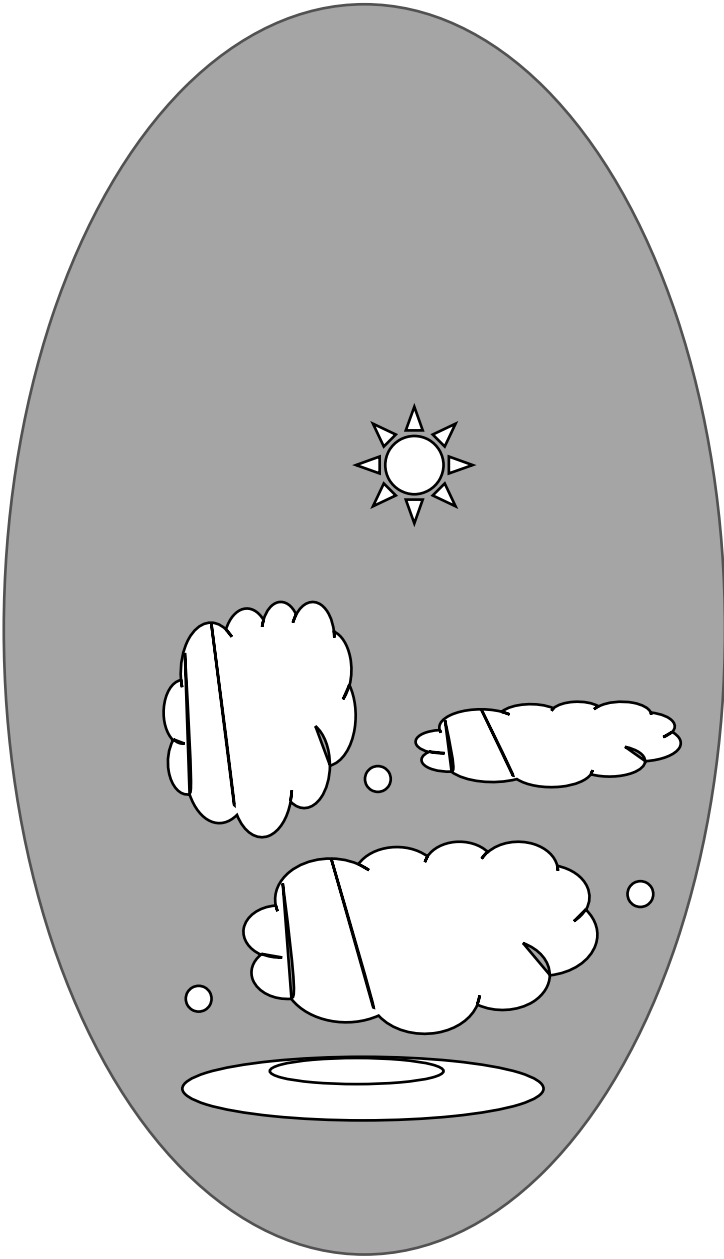


Illustration 32. RMcS © 2022

Why is it that although there
are so many words on
everything and anything
been spoken
out there at the moment,
none to hardly none at
all of them are sticking
in people's minds for
any longer than say
the duration of the
moments in which
they are been spoken?

[2] What is it these days about people's
minds that is preventing them from
retaining what is being said?

[3] Is it some form of forgetfulness
perhaps; a form of something
so new that it has yet to be
fully identified?

[4] Have people always been this way or
is this only a recent manifestation of
a phenomenon that has always
and ever been with us?

[5] It is as if words, phrases and
sentences have not even
a temporary existence;
but more true to say they
have but a momentary
existence for way quicker

than any a rushing mountain
stream passing beneath an
old stone bridge are they in
that they are here now
and by the very next
moment are completely
gone: leaving no trace
whatsoever of they
ever having even
been here.

[6] Why is there so much exaggeration
taking place in language at present?

[7] Why is there so much
falsity been spoken?

[8] Why is it that even the truth
now gives a feeling that it
could very well be false?

[9] Why is it that falsity is coming
across as having a much greater
ring of truth to it than say
the truth itself?

[10] Why is this?

[11] Why is it that nearly everyone
is of the firm conviction that their
opinion alone is the correct one:
that everyone else's is either
totally wrong; way out
distorted or downright bias?

- [12] **H**ow come there are so many
opinions left unchallenged?
- [13] **W**hat is it about the way information
and opinions on any a subject matter
appears to be not worthy of hardly
the moment of a moment never
mind the time of day?
- [14] **C**an facts uncovered by fact
checkers be said to be truly true?
- [15] **H**ow can we know for sure if
what is being put forth as a truth
is not in fact one of the biggest
yarns ever being spun?
- [16] **I**f we can't believe the words
of someone why need we ever
to bother to listen to them?
- [17] **I**s there something valuable so
then to be learnt from falsities?
- [18] **I**s there no one left who can be
trusted with the transmission
of truth intact?
- [19] **O**f course there are plenty who
can but the only problem with
that however is they are
not alone being side-lined;
not alone being marginalised
but more often than not

being quite deliberately
treated as if they
don't even exist.

[20] **I**f falsity is now in the process
of taking full charge of all
information outlets how
will truth be able to
survive: have its
say and stay?

[21] **W**hat of the artificial intelligence
option; could it be trusted with
the transmission of truth intact?

[22] **B**roadly speaking it could
but the trouble with that is
to be found in the subtleties
and nuances of the detail.

[23] **I**t can for sure differentiate
between what is true and
what is false when it comes
to description but another
world entirely it is when
it comes to it dealing
with concepts.

[24] **T**ruth too can be tweaked
and distorted in the world of
artificiality to accommodate
its own bent; a bent over
time becoming a mighty
arc that could and would

eventually circle back in
and around upon itself
thus entrapping the truth.

[25] **H**ere truth finds itself having
become a status quo and never
developing on any further anymore.

[26] **A**n example to show would
be the god-man teaching,
healing; being arrested
and crucified and dying
and being raised
from the dead.

[27] **A**nd again in instances following
would tell of the passing over
that never goes on beyond
passing over or a month of
fasting all firmly fixed for
eternity betwixt the eighth
and tenth crescent moons.

[28] **N**owhere further have these
claimed truth stories been allowed
to grow and develop oh.

[29] **T**hey have become acceptable
infinity loops having nowhere
new at all to go save round
and round the inning
upon themselves.

[30] **T**ruth needs space to grow;

artificial intelligence
may well not leave
that to happen so.

[31] **W**here then oh to soundness
can the truth be found to have
space to continually grow?

*Oh, my mind truly I know to be a wondrous place;
its ideas and their ways immensely fascinating.*

Appendices I-IX

Appendix I *Comment*

Made the following comment on Monday, 1st February 2021 on the *NewsTalk* (Ireland's National Independent Talk Radio Broadcaster) YouTube video:

‘They were round objects, gone in the blink
of an eye’ – Ireland’s UFO Sightings

<https://www.youtube.com/watch?v=QfPvN7kMFa4>

Richard of Éire:

The presenter’s question goes right to the heart of the matter:

“How does it feel to have an experience like that and know that you know that so many of the people you tell aren’t going to believe you?”

And even more so the caller’s reply: “I just stay quiet about it.”

Wherever on the planet people have seen things; whether in the countryside strolling, sitting on the balcony of a high-rise apartment or from the deck of a ship, the cockpit of an airplane or a Space Shuttle or the International Space Station or even from the surface of the Moon: have seen things not of home sweet home; not of Planet Earth, many, if not the majority of them, will have all come to the wise realisation that the best thing for them to do is to say absolutely nothing about it; just stay quiet about the experience (at least for the time being anyway) for only in that way can they get on with living their life as normally as possible.

The privilege is to have seen the special; the burden to have to keep quiet about it until the time is right; until people: until all people will be able to sing the new song.

Appendix II

Saturday, 6th February 2021 - commented on a speech:

Message from President Michael D Higgins for the ‘Ireland Reads’ Initiative

<https://www.youtube.com/watch?v=cFX2AHX9Lsc>

Richard of Éire:

His Excellency’s words are greatly welcomed.

Especially, I like where he speaks of –

“The initiative aims to help us all to combat so-called ‘lockdown fatigue’ by encouraging us to reacquaint ourselves with the wonders of literature, and the pleasures of reading, to take time to sit and enjoy a book, or perhaps a poem, a newspaper, a magazine or comic” and in particular – “or whatever it is the eyes might fall upon.”

The Chinese Taoist philosopher, Zhuangzi (350 BC-250 BC) 莊子 was asked: “What is meant by the true person?”

And he answered as follows:

“The true people of old did not reject (the views of) the few; they did not seek to accomplish (their ends) like heroes (before others); they did not lay plans to attain those ends. Being such, though they might make mistakes, they had no occasion for repentance; though they might succeed, they had no self-complacency. Being such, they could ascend the loftiest heights without fear; they could pass through water without being made wet by it; they could go into fire without being burnt; so it was that by their knowledge they ascended to and reached the Dao.”

(Chuang-Tzu, chapter 6)

何謂真人？古之真人，不逆寡，不雄成，不謨士。若然者，
過而弗悔，當而不自得也。若然者，登高不慄，入水不濡，
入火不熱。是知之能登假於道也若此。(莊子，口篇：大宗師)

In the 1968 musical drama film ‘Oliver Twist’ the question in a song is asked:

“Who will buy my sweet red roses? . . .

There must be someone who will buy.”

The Lebanese poet-philosopher, Gibran Khalil Gibran in his work, ‘The Garden of the Prophet’ presents the following:

“Behold, there was a man standing at the cross-roads with hands stretched forth unto the passers-by, and his hands were filled with jewels. And he called upon the passers-by, saying: ‘Pity me, and take from me. In God’s name, take out of my hands and console me.’ But the passers-by only looked upon him, and none took out of his hand. Would rather that he were a beggar stretching forth his hand to receive – ay, a shivering hand, and brought back empty to his bosom – than to stretch it forth full of rich gifts and find none to receive.”

And Jesus of Galilee had this to say:

“To what shall I compare this generation? It is like little children sitting in the market places, who call to the others, and say ‘We piped the flute for you [playing wedding], and you did not dance; we wailed sad dirges [playing funeral], and you did not mourn and cry aloud.’”

(Matthew 16-17)

I would like to extend an invitation to my fellow Irish readers to go on a digital reading excursion into the world of the author hermits of this green desert island we call home. Who are these people? They are writers rejected by mainstream and traditional publishers; by newspapers, radio stations, television channels and social-media platforms; rejected primarily on the grounds that their writings have little or no commercial value. There must surely be many such hermits who have for years been conscientiously perfecting their gifted craft; making every effort to create works that will reflect their particular take on reality. These are the outsiders within.

Readers, you will always have the popular staple diet of books; will always have the consensus of the majority classics but when will you ever make - if not now - the opportunity to read the writings of your own green desert hermits? Those writers who have been outcast; those courageous few who have been banished and sacrificed to the oldest trick in the book, namely the running down of the clock. Perhaps at times they feel very much like Zhuangzi, the Oliver Twist singer, Gibran and Jesus.

Save for the *Go...le Ply Store* the writings of these hermits would be all but forgotten and you would never have the opportunity to appreciate them. Now however they are available as affordable ebooks in some 70 countries around the world. Global readers purchase these based on the sincerity of the writer and wholly decide for themselves

the merit of the works. Finding them worthy they gladly recommend them along. This is the 21st century way of Planet Reads.

And to conclude with His Excellency's fine philosophical words:

“Books are . . . a portal into a wider universe and the beginning of an enriching and creative journey that will transport us . . . to new places, introduce us to new experiences that enable us to experience, engage with and change the world.”

Appendix III *Letter*

Published in the Friday, 28th May 2021 issue of two local newspapers

Tallow Fire Brigade – a Marvellous Group of People *Dungarvan Observer*

Tallow Fire Brigade Praised *Dungarvan Leader*

Dear Editor,

I wish to highly compliment Tallow Fire Brigade for their speedy response yesterday afternoon: Tuesday, 18th May to an inexplicable fire on an electricity pole directly outside our house here in Chapel Street, Tallow. Within five minutes of the emergency call having been made they were already turning into the street and with arriving immediately set about cordoning it off. With assessing the situation they assured my wife and I that they had everything under control.

The courtesy and professionalism of the firemen was most admirable and greatly appreciated. They are a marvellous group of people who are willingly sacrificing their time and skills for the safety of us all and the wellbeing of the town and its environs.

A thought crossed my mind when we first heard the explosion and saw the flash of light – we were sitting just inside the window – what it must be like for people in several countries around the world when their homes are hit from the air with military projectiles of one kind or another. Such atrocities being carried out mostly in the dead of night. I can only imagine what it must be like, but no doubt it must be truly terrifying, especially for families with small children and for the elderly! Turning a blind eye to what is going on in such places is a shame on humanity.

Particularly in these unusual trying times we need to be very appreciative of our many blessings and of one another. And whether we wish to be of the herds of the fields mentality or that of *the lone*

*heron standing on the river bank** when it comes to having ourselves vaccinated or not, we need however to be looking out for each other. Being a human it seems is a very fragile experience.

There are fires of the physical kind and then there are those of the mental and emotional which need to be lovingly and professionally taken care of. Blessed be the world if it abounds with such fire fighters; fire fighters of the standard of the Tallow heroes, who with hearing the distress call, will rapidly appear on the scene; quickly make everyone feel at ease: assure all that they have accurately assessed the situation and having determined the appropriate action to take, not just alone for the sake of the here and now but also for the long term – will unhesitatingly make it so.

Thank you.

Richard Mc Sweeney

(* Italics applied for the purposes of this present work.)

Appendix IV *Letter*

Nobody wave at those UFOs – they just might wave back

Letter of the Week, *Sunday Independent*, 6th June 2021.
(By a John Fitzgerald, Callan, County Kilkenny.)

Within weeks a major Pentagon report on UFOs will be published, further fuelling debate and speculation on whether there's life elsewhere in the universe. And radio telescopes around the planet are busily sending out signals in the hope that someone "out there" might respond.

But should we humans really be drawing attention to ourselves?

Extraterrestrials might not be all that well-disposed towards us if and when they arrive here. Just think: What if our visitors turned out to be as far removed from us on the evolutionally scale as we are from the animals. Might they not be inclined to exploit us for their own use and benefit as we have exploited every other species here on earth? And what ethical objection could we make to such a decision on their part?

We could very quickly end up being "harvested" by the aliens for food. Factories would appear everywhere to process unfortunate humans whose only crime was to taste good to ostensibly superior beings.

They might have sport with us, zapping away at inferior human prey for the thrill of seeing us suffer – or blown to pieces.

Or humans might be forced to participate in one-sided coursing matches. I wouldn't fancy being hounded by alien super dogs in the Alpha Centauri Man-Baiting Championships.

They might experiment on us too.

Of course aliens might not wish to exploit us at all. Another possible scenario is that they could, having reviewed our impact on the planetary ecosystem, regard us simply as pests and opt to be rid of us altogether.

Aliens might be so enlightened and well disposed towards us that they wouldn't harm a hair on our heads. But is it worth the gamble?

I'd switch off those radio telescopes. It'll be too late to act when we're sizzling on a barbeque, writhing in a vivisection lab, or running for our lives...

John Fitzgerald, Callan, Co Kilkenny

Note: the following reply to the above letter: "Nobody wave at those UFOs..." was sent to the *Sunday Independent* but they didn't publish it.

Sir – Resoundingly yes! It is worth the gamble; in reply to your Letter of the week: Nobody wave at those UFOs – they just might wave back – Sunday Independent 6 June 2021.

It is the preferred response to cowardly living our lives in fear of what dreadful thing might happen to us if we were to open ourselves up to visitors from beyond the island orb we call home sweet home. The mind-set depicted in the letter is just that: a mind set in its own smallness; in its own insular ways of always being fearful of something in the unknown.

Forget what the American Pentagon (or for that matter any military or naval body around the world) is going to present this month in its non-classified report to its Congress with respect to UFOs/UAPs. It makes little or no difference what they say or don't say for if the truth be told not one of them knows what it is they are really talking about. For full sure they will by default be invoking their age-old reliable adage: that they can neither confirm nor deny their existence.

Bravely letting go of all of our preconceived ideas on what we say life; existence, reality is or isn't will be the first step in helping us to get rid of our fears with regard to the unknown. We have to let go of the rationale which causes us to believe that we know what we are talking about when it comes to the Cosmos; call it the Universe. Let us honestly admit and humbly accept the fact that what we are facing here is beyond religion; beyond humanism and above all beyond science.

Contrary to global opinion the scientific take on reality is probably the biggest contributor to our fears for like religion and a multitude of isms before it it has come up against a situation; a reality for which it has no ability to adequately address.

Let us fearlessly welcome those from afar who will help us to

transition out of science into a new and more robust way of appreciating what it is we are part of. When all is said and done though; to be continually calling them you foes or you apes is definitely not a very big-minded way to be going about it.

Richard Mc Sweeney

Postscript: *The Irish Times* newspaper on Saturday, 12th June 2021 carried an article in the same vein as the above letter: “Nobody wave at those UFOs – they just might wave back” but with an added emphasis it seems on making a mockery out of the whole phenomenon.

The article was titled:

“Sean Moncrieff: Are UFO sightings just alien tourists having a laugh? Maybe Earth is an unpopular destination, the intergalactic version of Longford”

<https://www.irishtimes.com/life-and-style/people/sean-moncrieff-are-ufo-sightings-just-alien-tourists-having-a-laugh-1.4579959>

When I was a kid, one of my favourite television shows was called UFO. Set in the dizzy future of 1980, it told the story of how a secret organisation (posing as a film production company) was battling invading aliens. There was a submarine with a jet attached to it. There was a base on the moon. But mostly, there was a lot of catsuits and wigs.

It played with a standard sci-fi trope that if there were visitors to Earth, hostile or not, all our governments would instinctively not tell us about it: the reason being that it would cause “panic”. Why it would prompt such hysteria is rarely explained – though it is implied that the arrival of beings who don’t look like us and are probably smarter than us would collapse the Judaeo-Christian world view that humans (or Americans) are unique.

That fictional convention plays into a real-world fear that there are things going on that we don’t know about: one that has ballooned into what is, by today’s standards, on the more benign end of conspiracy theorism. The US government knows all about aliens. They are living in secret bases. They gave us the internet. Vladimir Putin is from Venus.

The truth might be more prosaic and bureaucratic. By the time

you read this, the US Congress may have already been presented with a report about what it calls “unidentified aerial phenomena”; or UFOs. Or it’s just about to happen. Or, if you have time-travelling capabilities, you read it ages ago.

Unusual objects

Don’t start building a bunker just yet. While the overwhelming majority of UFO sightings have a humdrum explanation, there have been a number of encounters over the years that can’t be so easily explained. Experienced pilots have seen unusual objects. Radar has tracked things moving at high speed and making manoeuvres that would be impossible for human-made craft.

A couple of videos have been leaked in which US Navy pilots tracked these craft – if that’s what they are. But like all such evidence, the pictures are grainy and not very convincing. A billion-dollar aircraft and they spend \$10 on the camera. Their accounts describe objects of different shapes. One looks like a tic-tac. Another is triangular. It could be a piece of Toblerone.

But none of this gives us even a hint of what these flying sweets are, or where they come from. The various theories are entirely the result of political or cultural expectations. Some US politicians suspect the Russians or the North Koreans. Other people, many of them reasonable people, maintain that we have to consider the possibility that they might be extra-terrestrial in origin: because a century of science fiction has drummed the idea into us that anything unexplainable must come from outer space.

Unpopular destination

I’d love if that were true. But there are far more questions than answers. If they have travelled hundreds or thousands of light years to get here, why have they no interest in making any contact with us? If they are so technologically advanced, how is it that we’ve seen them at all? If you can build a craft capable of faster-than-light travel, surely you can also make it invisible?

It could be that they don’t care if there’s an occasional sighting; or they are doing it deliberately. They might not be here to study humans or steal our organs or mine our planet for some rare mineral.

They might simply be tourists; and it's likely that Earth is one of the less popular destinations, the intergalactic version of Longford.

So, just to jazz it up, part of the tour might be to hover above a bar in rural Idaho until some drunk people stagger out, spot the craft and scream in terror. The aliens might find that hilarious. The truth, if it ever emerges, might indeed be one that we find difficult to accept: planet Earth and human beings aren't that interesting.

Sean Moncrieff

Appendix V *Eulogy*

Private Requiem Mass Wednesday, 23rd June 2021 at 3.30.pm. in St. Martin's
Church Kilworth, County Cork. Burial afterwards to Kilcrumper
new cemetery, Fermoy, County Cork.

Eulogy for Ma's Requiem Mass

Welcome; welcome to you All!
It is really good that you are here.

Thank you – Fr. Leahy for your mass and beautiful words. Ma throughout
her life had a great respect and love for priests. She always loved attending
Mass – and was a very prayerful person.

Thank you – Choir: Theresa, Patrick, Eugene and Denis.

Thank you – Catherine for the floral arrangement
and also to Mary the sacristan.

Thank you – Breda, Eugene & Family for making us all so very
welcome these past two nights in lovely Ballyclough.

A very sincere thanks to Conna Nursing Home.

They were wonderful to Ma.

And thank you very much James Ronayne of the Funeral Home
in Fermoy – and the Gardaí for minding us on the road.

I am Richard the son of Joan Healy & Richard Mc Sweeney

I am standing here on behalf of my own family.

And on behalf of –

My brother Mike and his Family

My sister Breda and her family.

My brother Paddy and his family.

My brother Denis and his family
& his beloved Emer.

My brother Joseph and his family.

And Ma's brother Mike and his family.

And I am standing here too on behalf of you all here
and those joining us on the Internet both here

in Ireland and around the world: to mention
in particular Ma's grandchildren:
Iris, Christine, Cecilia, Joann, Raymond,
James, Leo and Richard.

Our beloved and beautiful mother was very much defined by the places she dwelt in here in this world.

She was defined by Conna Nursing Home; the Village of Kilworth, the cottage, the acre, road and the fields of Boherderroge, by the pretty house in Avondhu and the park, river and town of Fermoy, and by above all her native place on the southern bank of the River Funcheon in an idyllic place at the foot of the Labbycally Hill: a place called Laharan, a little ways outside the village of Glanworth.

She was born midway between three worlds that of the long stone bed of Labbycally and the Abbey ruin, the 13 arched bridge and the castle in Glanworth: between mythology, religion and romance.

And Ma in her own charming way embodied all three.

Each one of these places imparted some blessing to her that she would fully embrace; places she would always have to keep reminding her of love ones associated with those places.

Even in the Nursing Home was she at home in her surroundings.

I can't speak for what Ma has meant to each one of you personally throughout your lives; but each of us knows this for ourselves – and that is precious to us; something we will always have.

Ma had a great welcome for everyone and everything.

She once told me that while sitting alone in her kitchen in Kilworth she was feeling a bit lonely when a fly flew in and alighted on the table there before her.

And she suddenly felt the greatest of company by his presence; they having the finest of conversations – she even sharing with him the bread from her plate.

Such is an example in kind of her level of sensitivity towards all living things from the smallest to the greatest.

She loved singing, dancing, films, books and writing.

Even in the Nursing Home she took to expressing herself

through whistling lovely melodies of her own making.

I have been privileged to have shaken hands with two saints of the Church: Pope John Paul II and Mother Theresa of Calcutta, but I have known thus far in my life only one truly saintly person and that is our Mother for she loved unconditionally, a good word for everyone she always had without giving it a second thought; for being a good person was something that came very naturally to her.

And for us children, and I am sure for her beloved husband Rich our Dad, it was difficult at times to be living with such a person: a person with such a generosity of goodness – for always has it been known that the outpouring of goodness always runs the risk of being taken full advantage of.

But I guess Ma knew that herself anyway, but didn't ever consider it good enough reason not to love.

Ma's good name was her love for everyone and everything.

And can we have and leave anything better in this world than our good name?

This afternoon let us not think that we have gathered here to say goodbye to Ma. To be doing so would be to miss the whole point of her leaving this life.

Our love must not keep her in this life.

We are to celebrate Ma's new life: a life that is absolutely free of all the difficulties of this world; a life that is forever young.

In the early evening of last Sunday, Ma gently in the presence of Breda and Marie set off like a sail boat out of a harbour for her new life.

It was on the eve of the longest day of sunshine in the year; the Summer Solstice.

And I would like to have us think that she wants us to have a sunshine smile always in our countenance even on the rainy days.

But – if comforts us for a duration to be thinking Ma is in the grave or in photographs then let that be so but know that when we are working in our gardens or are out strolling or driving long or lying in bed half awake half asleep in dawns and we get a sense of a certain beautiful presence – be it in the light coming in about the curtains or a gentle breeze carrying a momentary wondrous fragrance – then know – that is the living Ma.

And it is with the living Ma that we must look forward to getting to know all anew. That will take courage; that will take time.

Let us arise and go now in sadness from this sacred place to respectfully lay Ma's body in her beloved ground while from time to time raising our heads: raising our eyes to receive her lovely smile from the trees and flowers about and the heavens above.

Thank you.

<https://rip.ie/death-notice/joan-mc-sweeney-kilworth-cork/461947>

<https://www.facebook.com/ronaynefuneraldirectorsfermoy/videos/4763694823644677/>

Appendix VI

Preliminary assessment:

Unidentified Aerial Phenomena

UNCLASSIFIED

<https://www.dni.gov/index.php/newsroom/reports-publications/reports-publications-2021/item/2223-preliminary-assessment-unidentified-aerial-phenomena>

OFFICE OF THE DIRECTOR OF NATIONAL INTELLIGENCE

Preliminary Assessment:

Unidentified Aerial Phenomena

25 June 2021

SCOPE AND ASSUMPTIONS

Scope

This preliminary report is provided by the Office of the Director of National Intelligence (ODNI) in response to the provision in Senate Report 116-233, accompanying the Intelligence Authorization Act (IAA) for Fiscal Year 2021, that the DNI, in consultation with the Secretary of Defense (SECDEF), is to submit an intelligence assessment of the threat posed by unidentified aerial phenomena (UAP) and the progress the Department of Defense Unidentified Aerial Phenomena Task Force (UAPTF) has made in understanding this threat.

This report provides an overview for policymakers of the challenges associated with characterizing the potential threat posed by UAP while also providing a means to develop relevant processes, policies, technologies, and training for the U.S. military and other U.S. Government (USG) personnel if and when they encounter UAP, so as to enhance the Intelligence Community's (IC) ability to understand the threat. The Director, UAPTF, is the accountable official for ensuring the timely collection and consolidation of data on UAP. The dataset described in this report is currently limited primarily to U.S.

Government reporting of incidents occurring from November 2004 to March 2021. Data continues to be collected and analyzed.

ODNI prepared this report for the Congressional Intelligence and Armed Services Committees.

UAPTF and the ODNI National Intelligence Manager for Aviation drafted this report, with input from USD(I&S), DIA, FBI, NRO, NSA, NSA, Air Force, Army, Navy, Navy/ONI, DARPA, FAA, NOAA, NGA, ODNI/NIM-Emerging and Disruptive Technology, ODNI/National Counterintelligence and Security Center, and ODNI/National Intelligence Council.

Assumptions

Various forms of sensors that register UAP generally operate correctly and capture enough real data to allow initial assessments, but some UAP may be attributable to sensor anomalies.

EXECUTIVE SUMMARY

The limited amount of high-quality reporting on unidentified aerial phenomena (UAP) hampers our ability to draw firm conclusions about the nature or intent of UAP. The Unidentified Aerial Phenomena Task Force (UAPTF) considered a range of information on UAP described in U.S. military and IC (Intelligence Community) reporting, but because the reporting lacked sufficient specificity, ultimately recognized that a unique, tailored reporting process was required to provide sufficient data for analysis of UAP events.

- As a result, the UAPTF concentrated its review on reports that occurred between 2004 and 2021, the majority of which are a result of this new tailored process to better capture UAP events through formalized reporting.

- Most of the UAP reported probably do represent physical objects given that a majority of UAP were registered across multiple sensors, to include radar, infrared, electro-optical, weapon seekers, and visual observation.

In a limited number of incidents, UAP reportedly appeared to exhibit unusual flight characteristics. These observations could be the result of sensor errors, spoofing, or observer misperception and require

additional rigorous analysis.

There are probably multiple types of UAP requiring different explanations based on the range of appearances and behaviors described in the available reporting. Our analysis of the data supports the construct that if and when individual UAP incidents are resolved they will fall into one of five potential explanatory categories: airborne clutter, natural atmospheric phenomena, USG or U.S. industry developmental programs, foreign adversary systems, and a catchall “other” bin.

UAP clearly pose a safety of flight issue and may pose a challenge to U.S. national security.

Safety concerns primarily center on aviators contending with an increasingly cluttered air domain. UAP would also represent a national security challenge if they are foreign adversary collection platforms or provide evidence a potential adversary has developed either a breakthrough or disruptive technology.

Consistent consolidation of reports from across the federal government, standardized reporting, increased collection and analysis, and a streamlined process for screening all such reports against a broad range of relevant USG data will allow for a more sophisticated analysis of UAP that is likely to deepen our understanding. Some of these steps are resource-intensive and would require additional investment.

AVAILABLE REPORTING LARGELY INCONCLUSIVE

Limited Data Leaves Most UAP Unexplained...

Limited data and inconsistency in reporting are key challenges to evaluating UAP. No standardized reporting mechanism existed until the Navy established one in March 2019. The Air Force subsequently adopted that mechanism in November 2020, but it remains limited to USG reporting. The UAPTF regularly heard anecdotally during its research about other observations that occurred but which were never captured in formal or informal reporting by those observers.

After carefully considering this information, the UAPTF focused on reports that involved UAP largely witnessed firsthand by military aviators and that were collected from systems we considered to be reliable. These reports describe incidents that occurred between 2004

and 2021, with the majority coming in the last two years as the new reporting mechanism became better known to the military aviation community. We were able to identify one reported UAP with high confidence. In that case, we identified the object as a large, deflating balloon. The others remain unexplained.

- 144 reports originated from USG sources. Of these, 80 reports involved observation with multiple sensors.

- Most reports described UAP as objects that interrupted pre-planned training or other military activity.

UAP Collection Challenges

Sociocultural stigmas and sensor limitations remain obstacles to collecting data on UAP.

Although some technical challenges—such as how to appropriately filter out radar clutter to ensure safety of flight for military and civilian aircraft—are longstanding in the aviation community, while others are unique to the UAP problem set.

- Narratives from aviators in the operational community and analysts from the military and IC describe disparagement associated with observing UAP, reporting it, or attempting to discuss it with colleagues. Although the effects of these stigmas have lessened as senior members of the scientific, policy, military, and intelligence communities engage on the topic seriously in public, reputational risk may keep many observers silent, complicating scientific pursuit of the topic.

- The sensors mounted on U.S. military platforms are typically designed to fulfil specific missions. As a result, those sensors are not generally suited for identifying UAP.

- Sensor vantage points and the numbers of sensors concurrently observing an object play substantial roles in distinguishing UAP from known objects and determining whether a UAP demonstrates breakthrough aerospace capabilities. Optical sensors have the benefit of providing some insight into relative size, shape, and structure.

Radiofrequency sensors provide more accurate velocity and range information.

But Some Potential Patterns Do Emerge

Although there was wide variability in the reports and the dataset is currently too limited to allow for detailed trend or pattern analysis, there was some clustering of UAP observations regarding shape, size, and, particularly, propulsion. UAP sightings also tended to cluster around U.S. training and testing grounds, but we assess that this may result from a collection bias as a result of focused attention, greater numbers of latest-generation sensors operating in those areas, unit expectations, and guidance to report anomalies.

And a Handful of UAP Appear to Demonstrate Advanced Technology

In 18 incidents, described in 21 reports, observers reported unusual UAP movement patterns or flight characteristics.

Some UAP appeared to remain stationary in winds aloft, move against the wind, maneuver abruptly, or move at considerable speed, without discernable means of propulsion. In a small number of cases, military aircraft systems processed radio frequency (RF) energy associated with UAP sightings.

The UAPTF holds a small amount of data that appear to show UAP demonstrating acceleration or a degree of signature management. Additional rigorous analysis are necessary by multiple teams or groups of technical experts to determine the nature and validity of these data. We are conducting further analysis to determine if breakthrough technologies were demonstrated.

UAP PROBABLY LACK A SINGLE EXPLANATION

The UAP documented in this limited dataset demonstrate an array of aerial behaviors, reinforcing the possibility there are multiple types of UAP requiring different explanations. Our analysis of the data supports the construct that if and when individual UAP incidents are resolved they will fall into one of five potential explanatory categories: airborne clutter, natural atmospheric phenomena, USG or industry developmental programs, foreign adversary systems, and a catchall “other” bin. With the exception of the one instance where we determined with high confidence that the reported UAP was airborne clutter, specifically a deflating balloon, we currently lack sufficient

information in our dataset to attribute incidents to specific explanations.

Airborne Clutter: These objects include birds, balloons, recreational unmanned aerial vehicles (UAV), or airborne debris like plastic bags that muddle a scene and affect an operator's ability to identify true targets, such as enemy aircraft.

Natural Atmospheric Phenomena: Natural atmospheric phenomena includes ice crystals, moisture, and thermal fluctuations that may register on some infrared and radar systems.

USG or Industry Developmental Programs: Some UAP observations could be attributable to developments and classified programs by U.S. entities. We were unable to confirm, however, that these systems accounted for any of the UAP reports we collected.

Foreign Adversary Systems: Some UAP may be technologies deployed by China, Russia, another nation, or a non-governmental entity.

Other: Although most of the UAP described in our dataset probably remain unidentified due to limited data or challenges to collection processing or analysis, we may require additional scientific knowledge to successfully collect on, analyze and characterize some of them. We would group such objects in this category pending scientific advances that allowed us to better understand them. The UAPTF intends to focus additional analysis on the small number of cases where a UAP appeared to display unusual flight characteristics or signature management.

UAP THREATEN FLIGHT SAFETY AND, POSSIBLY, NATIONAL SECURITY

UAP pose a hazard to safety of flight and could pose a broader danger if some instances represent sophisticated collection against U.S. military activities by a foreign government or demonstrate a breakthrough aerospace technology by a potential adversary.

Ongoing Airspace Concerns

When aviators encounter safety hazards, they are required to report these concerns. Depending on the location, volume, and behavior of hazards during incursions on ranges, pilots may cease their

tests and/or training and land their aircraft, which has a deterrent effect on reporting.

- The UAPTF has 11 reports of documented instances in which pilots reported near misses with a UAP.

Potential National Security Challenges

We currently lack data to indicate any UAP are part of a foreign collection program or indicative of a major technological advancement by a potential adversary. We continue to monitor for evidence of such programs given the counter intelligence challenge they would pose, particularly as some UAP have been detected near military facilities or by aircraft carrying the USG's most advanced sensor systems.

EXPLAINING UAP WILL REQUIRE ANALYTIC, COLLECTION AND RESOURCE INVESTMENT

Standardize the Reporting, Consolidate the Data, and Deepen the Analysis

In line with the provisions of Senate Report 116-233, accompanying the IAA for FY 2021, the UAPTF's long-term goal is to widen the scope of its work to include additional UAP events documented by a broader swath of USG personnel and technical systems in its analysis. As the dataset increases, the UAPTF's ability to employ data analytics to detect trends will also improve. The initial focus will be to employ artificial intelligence/machine learning algorithms to cluster and recognize similarities and patterns in features of the data points. As the database accumulates information from known aerial objects such as weather balloons, high-altitude or super-pressure balloons, and wildlife, machine learning can add efficiency by pre-assessing UAP reports to see if those records match similar events already in the database.

- The UAPTF has begun to develop interagency analytical and processing workflows to ensure both collection and analysis will be well informed and coordinated.

The majority of UAP data is from U.S. Navy reporting, but efforts are underway to standardize incident reporting across U.S. military services and other government agencies to ensure all relevant

data is captured with respect to particular incidents and any U.S. activities that might be relevant. The UAPTF is currently working to acquire additional reporting, including from the U.S. Air Force (USAF), and has begun receiving data from the Federal Aviation Administration (FAA).

- Although USAF data collection has been limited historically the USAF began a sixmonth pilot program in November 2020 to collect in the most likely areas to encounter UAP and is evaluating how to normalize future collection, reporting, and analysis across the entire Air Force.

- The FAA captures data related to UAP during the normal course of managing air traffic operations. The FAA generally ingests this data when pilots and other airspace users report unusual or unexpected events to the FAA's Air Traffic Organization.

- In addition, the FAA continuously monitors its systems for anomalies, generating additional information that may be of use to the UAPTF. The FAA is able to isolate data of interest to the UAPTF and make it available. The FAA has a robust and effective outreach program that can help the UAPTF reach members of the aviation community to highlight the importance of reporting UAP.

Expand Collection

The UAPTF is looking for novel ways to increase collection of UAP cluster areas when U.S. forces are not present as a way to baseline “standard” UAP activity and mitigate the collection bias in the dataset. One proposal is to use advanced algorithms to search historical data captured and stored by radars. The UAPTF also plans to update its current interagency UAP collection strategy in order bring to bear relevant collection platforms and methods from the DoD and the IC.

Increase Investment in Research and Development

The UAPTF has indicated that additional funding for research and development could further the future study of the topics laid out in this report. Such investments should be guided by a UAP Collection Strategy, UAP R&D Technical Roadmap, and a UAP Program Plan.

APPENDIX A - Definition of Key Terms

This report and UAPTF databases use the following defining terms: Unidentified Aerial Phenomena (UAP): Airborne objects not immediately identifiable. The acronym UAP represents the broadest category of airborne objects reviewed for analysis.

UAP Event: A holistic description of an occurrence during which a pilot or aircrew witnessed (or detected) a UAP.

UAP Incident: A specific part of the event.

UAP Report: Documentation of a UAP event, to include verified chains of custody and basic information such as the time, date, location, and description of the UAP. UAP reports include Range Fouler¹ reports and other reporting.

¹ U.S. Navy aviators define a “range fouler” as an activity or object that interrupts pre-planned training or other military activity in a military operating area or restricted airspace.

APPENDIX B – Senate Report Accompanying the Intelligence Authorization Act for Fiscal Year 2021

Senate Report 116-233, accompanying the Intelligence Authorization Act for Fiscal Year 2021, provides that the DNI, in consultation with the SECDEF and other relevant heads of USG Agencies, is to submit an intelligence assessment of the threat posed by UAP and the progress the UAPTF has made to understand this threat.

The Senate Report specifically requested that the report include:

1. A detailed analysis of UAP data and intelligence reporting collected or held by the Office of Naval Intelligence, including data and intelligence reporting held by the UAPTF;
2. A detailed analysis of unidentified phenomena data collected by:
 - a. Geospatial Intelligence;
 - b. Signals Intelligence;
 - c. Human Intelligence; and
 - d. Measurement and Signatures Intelligence
3. A detailed analysis of data of the Federal Bureau of Investigation, which was derived from investigations of intrusions of UAP data over restricted U.S. airspace;

4. A detailed description of an interagency process for ensuring timely data collection and centralized analysis of all UAP reporting for the Federal Government, regardless of which service or agency acquired the information;

5. Identification of an official accountable for the process described in paragraph 4;

6. Identification of potential aerospace or other threats posed by the UAP to national security, and an assessment of whether this UAP activity may be attributed to one or more foreign adversaries;

7. Identification of any incidents or patterns that indicate a potential adversary, have achieved breakthrough aerospace capabilities that could put U.S. strategic or conventional forces at risk; and

8. Recommendations regarding increased collection of data, enhanced research and development, additional funding, and other resources.

Appendix VII *Letter*

Published in the *Dungarvan Observer* on Friday, 23rd July 2021.

This Loss of Life must Stop

Dear Editor,

There is a these days revolution raging up down and across our beautiful land; a revolution far worse than the 1916-1921 one having as it does a much greater number of fatalities, wounded and long-term repercussions. I refer to your article: “Dungarvan joins in 55 local Rallies for Life nationwide to *#ReThinkAbortion*” dated, Friday, 9th July 2021.

Yale University Press in October of last year brought out what is being celebrated by *The Irish Times* as ‘an absorbing book’ and the *Irish Independent* as a ‘handsomely produced . . . fitting memorial’ – *The Dead of the Irish Revolution* which supposedly catalogues and analyses the deaths of ALL the men, women and even children who lost their lives in this period. It claims that 505 were lost in 1916 and some 2,344 between 1917 and 1921 bringing the total in the five-year or so conflict to 2,849.

Contrast this now with the number of lives already lost in our contemporary revolution. Between January 2019 and December 2020 alone a total of 13,243 lives were lost: 6,666 and 6,455 respectively! And we are only in July yet for this present year. Shameful it is that we have no problem casting our eyes with the greatest of interest even curiosity to the conflicts, uprisings and revolutions in our country’s past while at the same time deliberately choosing to ignore the despicable tragedy that is presently unfolding about us.

What will be the cost of the present ongoing revolution? When will it end? How many innocent lives will be lost; how many mothers, fathers, families and the country itself and even the world will be left indelibly wounded; not just for a few decades but perhaps for hundreds of years? No amount of doctoring up by ‘the quiet man’ sympathetic historians down the road will ever be enough to erase not just the humiliation of it but the downright immorality of it.

Don't blame Leinster House; the Christian Altar, the Jewish Ark or the Muslim Kaaba or any other institution for that matter as the blame squarely has but a single source: the Irish hearth; the Irish home. The Irish home is the true source of the problem for from it was let loose upon its children the unconscionable notion that it is acceptable to take the life of a womb-dwelling child. What kind of parents let this attitude take root? What were they thinking or more likely not thinking? Honestly, what is the use of saying home is where the heart is if the heart isn't at home at all: if the heart isn't morally in the right place?

The country has to gain independence from this calamity which it ignorantly, stubbornly, arrogantly and selfishly brought upon itself back in 2018. What were people thinking of when they allowed such an incremental catastrophe to become law? Could such a self-destructive action be considered anything different from say making potato blight the law of the land back in the 1840s?

The lives that are being taken in the 2018 - ? Irish Revolution are not those of any combatants no more than are they the result of some collateral damage; no they are the consequence of direct targeting – a style of warfare conducted by snipers; lawfully designated defensive markspeople. What is so frightening about the child in the womb; what is the great threat they pose to the individual, to couples, to the family, to the community, to the country and to the world that they have to be as it were taken out?

This two and a half year revolution has to be immediately and lawfully terminated before any more lives are lost. A temporary cessation in the fighting; a ceasefire or an armistice of some sort would only amount to a disproportionate response. No there has to be an expeditious unconditional permanent halt to all hostilities on all fronts otherwise let us from here on out desist calling ourselves Homo sapiens never mind Irish, Europeans or even Citizens of the World.

Richard Mc Sweeney

Appendix VIII

The Galileo Project

https://projects.iq.harvard.edu/files/galileo/files/galileo_project-announcement_pr-7.26.21.pdf

Press Release and Press Conference Announcement

Press Conference: 12 noon EDT on July 26th, 2021. By invitation only.

Press Contact: galileoproject.etc@gmail.com

Press Conference Host: Mike Wall, *Space.com*

Q&A Moderator: Faye Flam, *Bloomberg Opinion columnist*,

Podcast *Follow The Science*, Fellow *Society for Professional Journalists*

Registration: https://pm1pro.zoom.us/webinar/register/WN_LAsUp9FgQb6wHDPGiAMStA

YouTube link: <https://www.youtube.com/channel/UCtDWoZ5ILINstvJvALwKYXA>

Facebook link: <https://business.facebook.com/events/3076366245977223/>

Announcing the Galileo Project for the Systematic Scientific Search for Evidence of Extraterrestrial Technological Artifacts *‘Daring to Look Through New Telescopes’*

CAMBRIDGE, Massachusetts – July 26, 2021 – ‘The multi-institutional, international Galileo Project founders, research team and advisory boards, in conjunction with the Center for Astrophysics | Harvard & Smithsonian, today announce the **Galileo Project** (website: projects.iq.harvard.edu/galileo). It is a transparent scientific project to advance a systematic experimental search for cross-validated evidence of potential astroarcheological artifacts or active technical equipment made by putative existing or extinct extraterrestrial technological civilizations (ETCs).

‘The goal of the *Galileo Project* is to bring the search for extraterrestrial technological signatures from accidental or anecdotal observations and legends to the mainstream of transparent, validated and systematic scientific research.

Professor Avi Loeb, head of the *Galileo Project*, explains (a):

“In 2017, the world for the first time observed an interstellar object, called ‘*Oumuamua*, that was briefly visiting our solar system. Based on astronomical observations, ‘*Oumuamua* turned out to have highly anomalous properties that defy well-understood natural explanations. We can only speculate whether ‘*Oumuamua* may be explained by never seen before natural explanations, or by stretching our imagination to ‘*Oumuamua* perhaps being an extraterrestrial technological object, similar to a very thin light-sail or communications dish, which would fit the astronomical data rather well.”

Professor Loeb continues (b): “After the recent release of the ODNI report on Unidentified Aerial Phenomena (UAP), the scientific community needs the determination to systematically, scientifically and transparently look for potential evidence of extraterrestrial technological equipment. The impact of any discovery of extraterrestrial technology on science, our technology, and on our entire world view, would be enormous.”

He concludes (c): “Given the recently discovered abundance of habitable-zone exoplanets, with potential for extraterrestrial life, the *Galileo Project* is dedicated to the proposition that humans can no longer ignore the possible existence of ETCs. Science should not reject potential extraterrestrial explanations because of social stigma or cultural preferences that are not conducive to the scientific method of unbiased, empirical inquiry. We now must ‘dare to look through new telescopes’, both literally and figuratively.”

Irrespective of the possibility that the *Galileo Project* may discover additional, or even extraordinary evidence for ETCs, at a minimum the *Galileo Project* will gather rich data sets that may foster the discovery of — or better scientific explanations for — novel interstellar objects with anomalous properties, and for potential new natural phenomena, or terrestrial technology explanations for many presently inexplicable UAP [1].

Background on UAP and ‘*Oumuamua*

The ODNI (Office of the Director of National Intelligence) report, delivered to Congress on June 25, 2021, mentions many Unidentified Aerial Phenomena (UAP), the nature of which is unknown.

The report states: “a majority of UAP were registered across multiple sensors, to include radar, infrared, electro-optical, weapon seekers and visual observation.”

Four years earlier, on October 19th, 2017, astronomers discovered the first interstellar object from outside the solar system, called ‘*Oumuamua*. The object did not resemble any comet or asteroid observed before. It was inferred to have a flat shape and moved away from the Sun as if it were thin enough to be pushed by sunlight. Moreover, this pancake-shaped object tumbled every 8 hours and originated from the rare state of *Local Standard of Rest*, which averages over the motions of all the stars in the vicinity of the Sun.

The existing data on UAP and ‘*Oumuamua* are sufficiently anomalous to motivate the collection of additional data on UAP or ‘*Oumuamua*-like objects and to test whether such objects may be astro-archeological artifacts or active technological equipment produced by one or more putative, existing or extinct extraterrestrial civilizations (ETCs).

Galileo Project Scope and Limitations

The *Galileo Project* research group will aim to identify the nature of UAP and ‘*Oumuamua*-like interstellar objects using the standard scientific method based on a transparent analysis of open scientific data to be collected using optimized instruments.

This ground-based project is complementary to traditional SETI, in that it searches for physical objects, and not electromagnetic signals associated with extraterrestrial technological civilizations.

For the *Galileo Project* only ‘known physics’ explanations are in scope. ‘Alternative physics’ hypotheses, while interesting, are explicitly not part of the *Galileo Project*. Moreover, the *Galileo Project* will not engage in retroactive attempts to analyze existing images or radar data, or speculate on prior UAP, observations or anecdotal reports, as these are not conducive to cross-validated, evidence-based scientific explanations.

The Galileo Project Follows Three Major Avenues of Research:

(i) *Obtain High-resolution, Multi-detector UAP Images, Discover their Nature:* A picture is worth a thousand words. For example, a megapixel image

of the exterior of a human-scale UAP object at a distance of a mile will allow to distinguish: “Made in Country X” from the potential alternative “Made by ETC Y” on an exoplanet in our galaxy. This goal will be accomplished by searching for UAP with a network of mid-sized, high-resolution telescopes and detector arrays with suitable cameras and computer systems, distributed in select locations. The data will be open to the public and the scientific analysis will be transparent.

We anticipate extensive Artificial Intelligence/Deep Learning (AI/DL) and algorithmic approaches to differentiate atmospheric phenomena from birds, balloons, commercial or consumer drones, and from potential technological objects of terrestrial or other origin surveying our planet, such as satellites. For the purpose of high contrast imaging, each telescope will be part of a detector array of orthogonal and complementary capabilities from radar, Doppler radar and high-resolution synthetic aperture radar to high-resolution, large camera visible range and infrared band telescopes. If an ETC is discovered to be surveying Earth using UAP, then we have to assume that the ETC has mastered passive radar, optical and infrared technologies. In such a case, our systematic study of detected UAP will be enhanced by means of high-performance, integrated multi-wavelength detector arrays.

(ii) *Search for and In-Depth Research on ‘Oumuamua-like Interstellar Objects:*

The *Galileo Project* research group also will utilize existing and future astronomical surveys, such as the future Legacy Survey of Space and Time (LSST) [2] at the Vera C. Rubin Observatory (VRO), to discover and monitor the properties of interstellar visitors to the Solar system.

We will conceptualize and design, potentially in collaboration with interested space agencies or space ventures, a launch-ready space mission to image unusual interstellar objects such as ‘*Oumuamua* by intercepting their trajectories on their approach to the Sun or by using ground-based survey telescopes to discover interstellar meteors.

(iii) *Search for Potential ETC Satellites:*

Discovering potential 1 meter-scale or smaller ETC satellites that may be exploring Earth, e.g., in polar orbits a few hundred km above Earth, may become feasible with VRO in 2023 and later. If radar, optical and infrared detection avoidance technologies have been mastered by an ETC, then very sophisticated large telescopes on Earth will be required. We will design advanced algorithmic and AI/DL object recognition and fast filtering methods that the *Galileo Project* intends to deploy, initially on non-orbiting telescopes.

Historical Perspective and Naming

The reference to Italian astronomer Galileo Galilei [3] (1564-1642) was chosen in view of the possibility that the *Galileo Project* may make novel discoveries regarding ETCs. The importance of the *potential* discoveries of rigorously validated scientific evidence of extraterrestrial technology may be similar in impact on astronomy and our world view as Galileo's pioneering use of telescopes for astronomical observations were in history.

Galileo's improved design of an optical telescope allowed him to discover the four largest moons of Jupiter in 1609-1610. These Galilean moons were the first satellites found to orbit a planet other than Earth. Galileo also discovered Saturn's rings in 1610.

Both discoveries provided key evidence in favor of the model of heliocentrism [4], developed by Nicolaus Copernicus and published in 1543, which gradually displaced the previous, dogmatic and incorrect geocentric model [5] of the universe. According to popular legend, after recanting under persecution his theory that the Earth moved around the Sun, Galileo allegedly muttered the rebellious phrase, "And yet it moves." Moreover, Galileo complained that some of the philosophers who opposed his discoveries had even refused to look through his telescope, e.g., to see the mountains on the Moon, or the four largest moons of Jupiter. Let us not repeat their mistake.

The *Galileo Project* Research Team and Advisory Boards

A) *Galileo Project* Research Team

The *Galileo Project* Research Team is chaired by Professor Avi Loeb of Harvard University's Department of Astronomy. The research team members are listed at the link:

Research Team | The Galileo Project:
“Daring to Look Through New Telescopes”
<https://projects.iq.harvard.edu/galileo/people>

The *Galileo Project* Research Team is actively involved in the strategy development, technology selection and evaluation/testing, pilot project implementation, Phase I limited roll-out to selected sites, and Phase II medium-scale, international deployment.

Selected members of the *Galileo Project* Research Team will be available during the press conference. The *Galileo Project* has been co-founded by Avi Loeb and Frank Laukien, and it is a transparent, non-profit, multi-institutional and international project.

B) *Galileo Project* Scientific Advisory Board (SAB) and *Galileo Project* Philanthropic Advisory Board and Affiliates

See: Advisory Boards | The Galileo Project:
“Daring to Look Through New Telescopes”
<https://projects.iq.harvard.edu/galileo/organization/advisory-boards>

The *Galileo Project* has initial funding from generous donations and pledges by individuals and foundations listed on the *Galileo Project* website. Additional philanthropic, foundation or governmental funders are encouraged to join the *Galileo Project*.

The *Galileo Project* Affiliates category is open to supporters, interested observers, as well as to members of the media that wish to report on progress of the *Galileo Project*.

Follow further progress of the *Galileo Project* at:
Twitter: twitter.com/GalileoProject1
<https://twitter.com/GalileoProject1>
Instagram: www.instagram.com/galileoproject1/
<https://www.instagram.com/galileoproject1/>

- (a) <https://www.hmhbooks.com/shop/books/Extraterrestrial/9780358274551>
- (b) <https://lweb.cfa.harvard.edu/~loeb/Igno.pdf>
- (c) <https://lweb.cfa.harvard.edu/~loeb/hires.pdf>

- [1] <https://www.dni.gov/files/ODNI/documents/assessments/Preliminary-Assessment-UAP-20210625.pdf>
- [2] <https://www.lsst.org/>
- [3] https://en.wikipedia.org/wiki/Galileo_Galilei
- [4] https://en.wikipedia.org/wiki/Copernican_heliocentrism
- [5] https://en.wikipedia.org/wiki/Geocentric_model

Appendix IX

James Webb Space Telescope

<https://esawebb.org/news/weic2101/>

The NASA/ESA/CSA James Webb Space Telescope lifted off on an Ariane 5 rocket from Europe's Spaceport in French Guiana, at 13:20 CET on 25 December on its exciting mission to unlock the secrets of the Universe.

Following launch and separation from the rocket, Webb's mission operations centre in Baltimore, USA confirmed Webb deployed its solar array and is in good condition, marking the launch a success.

In the coming month, Webb, an international partnership between NASA, ESA and the Canadian Space Agency (CSA), will travel to its destination: the second Lagrange point (L2), where it will study the Universe in infrared.

"Launching Webb is a huge celebration of the international collaboration that made this next-generation mission possible. I want to thank everyone involved with the design, construction, and launch of this ambitious telescope, for making this day a reality. We are close to receiving Webb's new view of the Universe and the exciting scientific discoveries that it will make," says Josef Aschbacher, ESA Director General.

"The James Webb Space Telescope represents the ambition that NASA and our partners maintain to propel us forward into the future," says NASA administrator Bill Nelson. "The promise of Webb is not what we know we will discover; it's what we don't yet understand or can't yet fathom about our Universe. I can't wait to see what it uncovers!"

"CSA is proud to have contributed critical instruments to this large-scale international partnership as part of a global effort to spur the next great scientific leap. Canadian astronomers are excited to use Webb's data and benefit from the tremendous science opportunities offered by this one-of-a-kind observatory," says CSA President Lisa Campbell.

The Webb observatory had to be carefully folded into the

specially adapted Ariane 5 fairing for launch, which jettisoned away about three minutes after liftoff. Ariane 5 then began a special roll manoeuvre to protect Webb from the Sun's radiation. After 27 minutes the telescope was released and the upper stage boosted away.

"I am very happy and proud that the versatility and reliability of Ariane 5 have enabled the launch of such a ground-breaking mission. This is a tribute to the skill and dedication of all the teams involved," says Daniel Neuenschwander, ESA Director of Space Transportation.

ESA's ESTRACK network of ground stations played a key role in tracking Ariane 5 and Webb following liftoff until separation.

Now in space and on its way to L2, Webb will undergo a complex unfolding sequence. In the months after, the instruments will be turned on and their capabilities tested. After half a year in space, Webb will start its routine science observations.

Webb will see farther into our origins: from the Universe's first galaxies, to the birth of stars and planets, to exoplanets with the potential for life, and our own Solar System.

"The idea for Webb started with the dream of astronomers to observe the birth of the first galaxies in the early Universe, but the telescope will be able to do so much more than everyone had hoped for," says Günther Hasinger, ESA Director of Science.

ESA contributed to two of the four scientific instruments on board Webb: NIRSpec and MIRI. "It is down to the excellence of the European industry and scientific community that the development of these complex instruments was made possible," Günther adds.

"We are now looking forward to the beautiful images and spectra that Webb will obtain. The European astronomical community is excited to see the results of the 33% available observing time they competitively won for Webb's first year," says Antonella Nota, ESA Webb Project Scientist.

For the entire duration of the Webb mission, 15 ESA astronomers will be working on telescope operations.

FACTS AND FIGURES

Launched: 7:20 a.m. Eastern Standard Time (12:20 p.m. GMT) on Saturday, 25th December 2021 from the Guiana Space Centre (Centre Spatial Guyanais) the European spaceport in Kourou, French Guiana.

Mission duration: Nominal duration is 5 years; goal is 10 years

Launch vehicle: Ariane 5 flight VA-256

Launch mass: 6200 kg, including fuel and launch vehicle adaptor

Orbit: Sun–Earth.

Stationed approximately 1.5 million km from Earth at a point in space known as the second Lagrange point (L2). The Lagrange points are positions in space where the gravitational pull of the Sun and Earth are balanced out by orbital forces, providing stable locations for spacecraft. L2 follows Earth around the Sun and Webb will follow a so-called ‘halo orbit’ around L2 while L2 orbits the Sun. Earth itself is about 150 million km from the Sun.

Folded dimensions: 10.66 m high \times 4.47 m wide

Primary mirror: 6.5 m diameter, 18 mirror segments of gold-coated beryllium

Sunshield: 22 \times 12 m, 5 layers

Wavelength range: About 0.6 μm to 28 μm (near-to mid-infrared)

Operating temperature: Telescope at -233°C MIRI instrument at -266°C

Operations centre: Space Telescope Science Institute in Baltimore, USA

<https://webb.nasa.gov/content/multimedia/images.html>

Author biography

Richard Mc Sweeney: Risteárd Mac Suibhne; Richard Ériugena: Richard of Éire is a virtual unknown self-designated Planet Earth philosopher of the natural kind; a self-originator who enjoys expressing his ideas and insights: his philosophical fiction in a charmingly personal prose-poetic style.

He is happily married to Lee Sung-ja 李勝子 of Seoul, Republic of Korea. They live on the beautiful isle of Éire: Ireland. Their son and daughter are also happily married and have children of their own.

Richard is the son of Risteárd Mac Suibhne – Richard Mc Sweeney (1923-1985) of the western environs of the village of Baile Mhúirne - Ballyvourney in southwest county Cork and Siobhán Ní hÉalaighthe – Joan Healy (1936-2021) of the southeastern environs of the village of Gleannúir - Glanworth in northeast county Cork. He himself was born in the eastern environs of the town of Mainistir Fhear Maí – Fermoy also in northeast county Cork - Contae Chorcaí.

The closing two decades of the last century saw him teaching English Language and Literature and studying philosophy in the Far East: the Republic of Korea and the Middle East, namely the Kingdom of Saudi Arabia and the United Arab Emirates respectively.

He has a Masters in Chinese Taoist Philosophy 道家 (Lao-Tzu 老子 & Chuang-Tzu 莊子) from Seoul National University which he gained through the mediums of Korean 한글 (韓字) and Classical Chinese 上古漢語 漢文. He was also enrolled in the PhD programme for two years in the same department at SNU. He has a BA in Korean Language & Literature from Kyunggi University in Seoul and a Diploma in Philosophy & Arts from Saint Patrick's College in Maynooth, County Kildare. The latter he gained while being (for six years) a Catholic seminarian for the priesthood with the Missionary Society of St. Columban (initially known as the Maynooth Mission to China) based in Dalgan Park, Navan, County Meath in Ireland.

He has been constantly practicing the art of expressing himself in written form ever since returning to Ireland in June 2001.

Oeuvre to date –

The Visions of The Shepherd

Exploring the visionary claims of a 13th c.

Christian saint: St. Diovis of Illyria.

A case study on the Phenomenon
of Private Revelation.

ISBN: 9781716618956

Published, September 2020, Pages 377

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Paperback 138 pages; full-colour.

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Solaris Hibernia

A Philosophising Beau-Ideal

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Earnestly commit to living a moral life

ISBN 9780359270095

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Original Stories for Ages Eight to Twelve

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Bradawn Yeats

A Khalil Gibran tribute to W. B. Yeats

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Sacred lands of Eire & Ebla

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1st ed. as pabk in 2010 Pages 534

Unto Lineage Royal

A Midsummer's Dream

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Published, 2009, Pages 504

Innkeeper's Fire (*Vol. I*)

Sightings of a sacred hearth

ISBN 9781847995513

Published, 2008, Pages 493

Innkeeper's Fire (*Vol. II*)

Sightings of a sacred hearth

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Gibran Khalil Gibran's *The Prophet*

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